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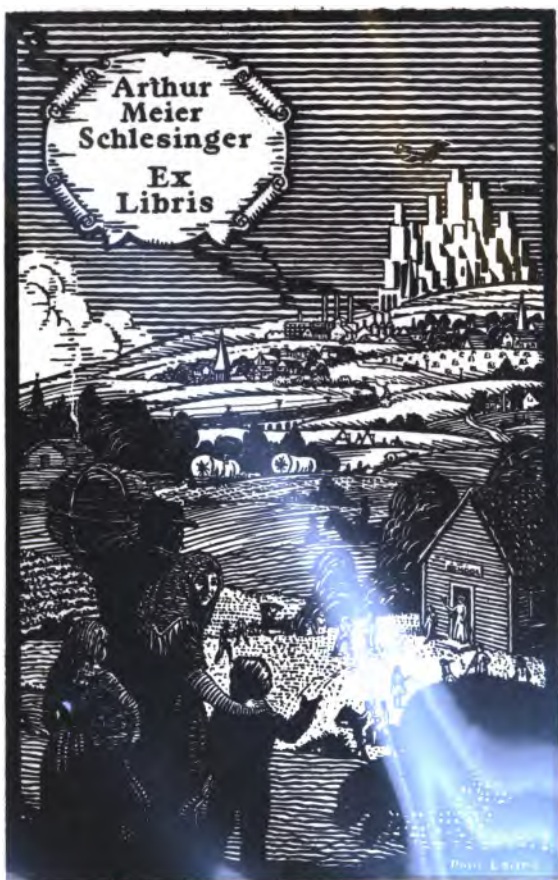
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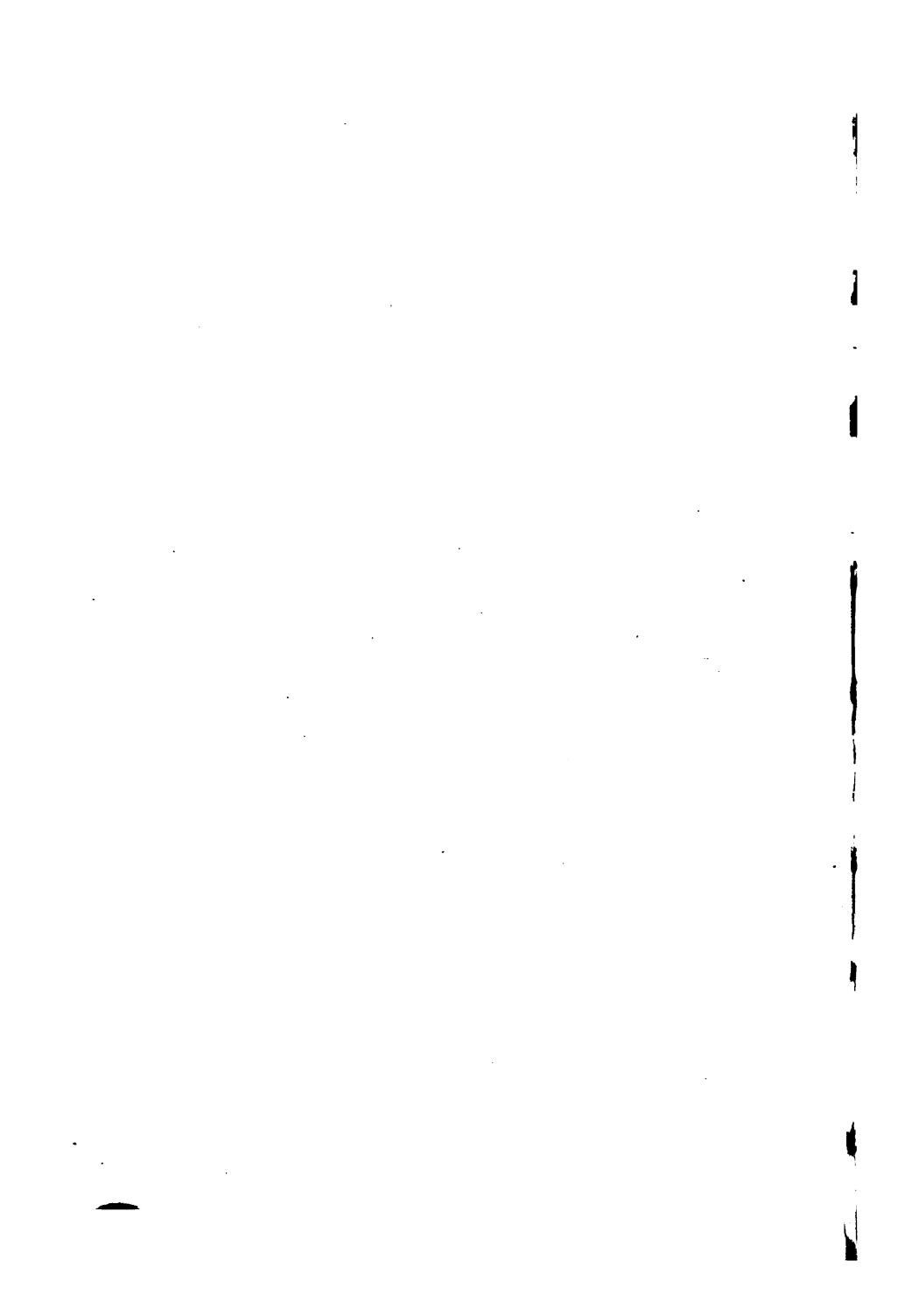
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SOCIAL ETHICS
AND
SOCIETY DUTIES



SOCIAL ETHICS
AND
SOCIETY DUTIES

THOROUGH EDUCATION OF GIRLS FOR WIVES
AND MOTHERS AND FOR PROFESSIONS

COMPILED BY

Mrs Clara Sophia Jessup Moore
(MRS. H. O. WARD friend.)

AUTHOR OF "SENSIBLE ETIQUETTE," "CUSTOMS, MANNERS,
AND MORALS"

18274

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Dedicated
TO
MY ONLY NIECE AND NAMESAKE
CLARA JESSUP HEYLAND.

Dedication

ONE weary night, when years went by,
I plied my loom with tear and sigh,
In grief unnamed, untold ;
But when at last the morning light
Broke on my vision, pure and bright
There gleamed a cloth of gold.

And now I never lose my trust,
Weave as I may, — and weave I must, —
That God doth hold the thread.
He guides my shuttle on its way,
He makes complete my task each day :
What more, then, can be said ?

CLARA JESSUP MOORE.

How much grows everywhere, if we do but wait! Through the swamps one will shape causeways, and force purifying drains. Not a difficulty but can transfigure itself into a triumph ; not even a deformity but, if our own soul have imprinted worth on it, will grow dear to us. — CARLYLE.

"If God is infinitely good and wise, and his providence reigns over all, even to the minutest things of life, will he not control the results of blindness and ignorance, of self-will and selfishness, nay, even of evil purpose, so that no lasting evil shall be wrought? Thus, they through whose agency we suffer tribulation become our ministers of blessing."

"If, as Robertson said, all the wine of life is poisoned by the introduction in friendship of disloyalty, how must it be when disloyalty comes into family life, and one whom you have supposed to be as true to you as the needle to the pole, suddenly shows a deflection, failing you in a time of shipwreck? The agony, the despair, of that time is past description. Only he who has felt it can portray it."

"LET the moralist stoop to mercy, that balm of all souls that live ;
For better than all forgetting is the wonderful word 'forgive.'"

"FORGIVENESS to the injured doth belong :
They never pardon who have done the wrong."

OUT of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.

In the fell clutch of circumstance
I have not winced, nor cried aloud :
Under the bludgeonings of life
My head is bloody, but not bowed.

It matters not how straight the gate,
Nor what is written on the scroll :
I am the master of my fate!
I am the captain of my soul!

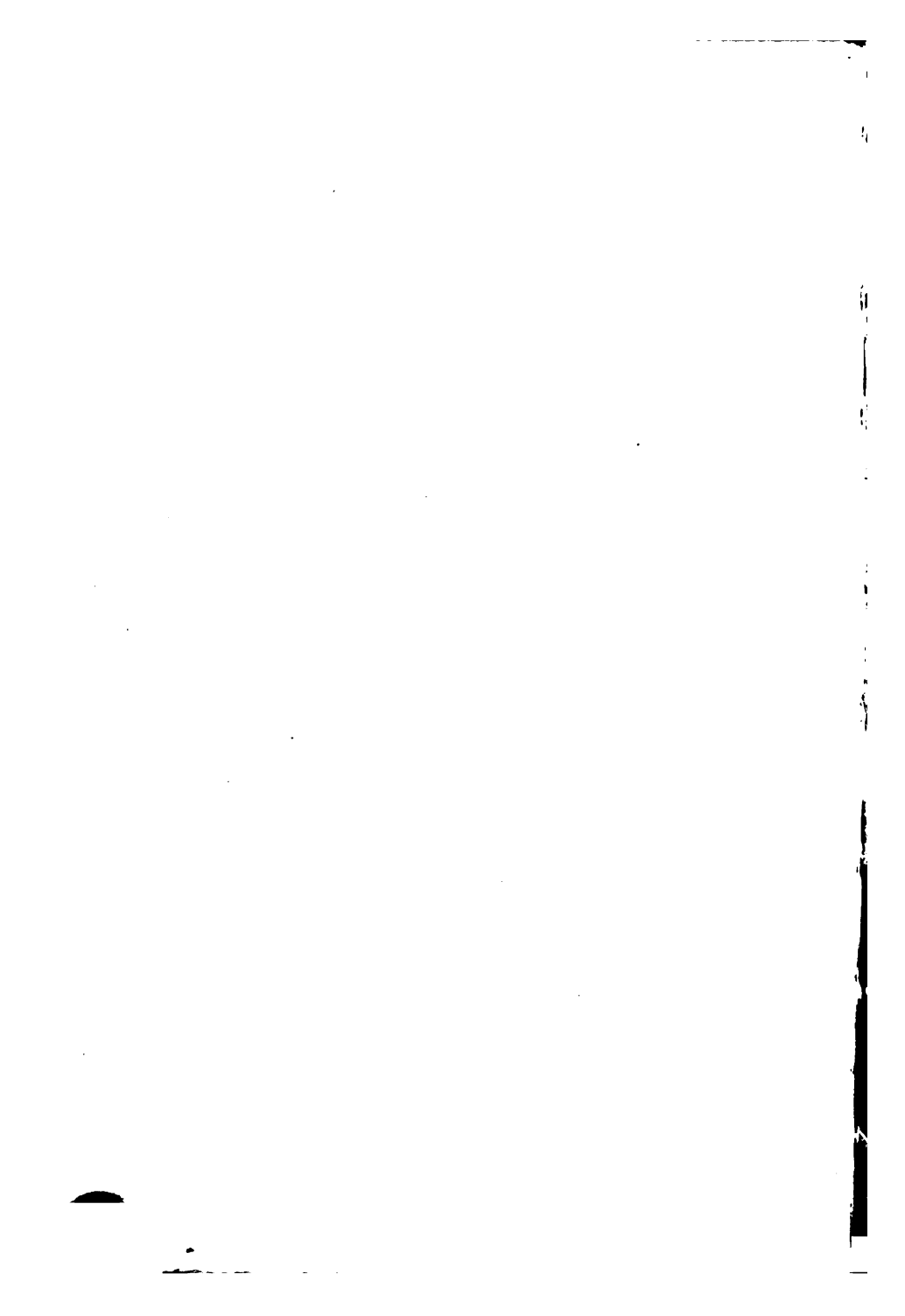
WILLIAM ERNEST HENLEY.

ETHICS has a wider field than is generally assigned to it. Beyond the conduct commonly approved or reprobated as right or wrong, it includes all conduct which furthers or hinders in either direct or indirect ways the welfare of self or others. — **HERBERT SPENCER**, *Data of Ethics*.

"It is now better understood than it once was, that education may modify, but never overrule, inherited defects. All nature, including human nature, is governed by immutable laws."

"OWING to the changes in social and industrial life which have crowded many women from the privacy of their homes into the arena of public life, girls should select their branch of labour, and train for it (as a boy trains for his work), if they wish to attain any degree of success. Such development, says the Bishop of Manchester, would make women better wives and mothers. The higher the education, the more is the usefulness and happiness of the individual promoted."

A **MAN** does not make a bad husband because he has a profession. A woman who knows that in remaining single she does not leave herself without interest and occupation, will both double her chances of marriage and be able to judge calmly of an offer when it comes. — **LADY GORE LANGTON**.



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SOCIAL ETHICS AND SOCIETY DUTIES.

CHAPTER I.

INTRODUCTORY.

Be assured that there is little to be known here, much to be borne, something to be done. What you are, and what your life means, you do not know. God only knows, and he will lead you into your field of labour. You are born to turn every element of your nature into use for the service of others. Accept your nature and disposition; look your life fairly in the face; fight the tendencies to evil, and you will conquer them. Dark as the outlook may be at first, it is wonderful to see how, under such efforts, the horizon will grow clear, and you will see the way to mastery over the disturbing elements. — REV. S. A. BROOKE.

As in my compilation "Sensible Etiquette," so in these pages, I claim nothing as original. To quote from the "Spectator," I have not "deformed my pages by inverted commas," preferring to interweave my different borrowings, in which I have often made slight changes, with other material compiled from my own unpublished writings, or from articles that have appeared anonymously in our daily journals. We are bound to make every experience of our lives, says Walter Bagehot, profitable for others, if the opportunity is given to us, and the talent conferred upon us which will enable us to do so. I have gleaned my material from those writers whose views are most in accordance with

my own, and which seem to me to be best calculated to assist parents and teachers in their efforts to prepare those committed to their charge to fill worthily whatever situations in life they may be called to occupy. Heine is said to have remarked that a man ought to be very careful in the selection of his parents. I have endeavoured to show that heredity and physical conditions work together in the moulding of a race.

Every future, says Amiel, ought to improve upon the past, the coming generations continually taking on new and higher honours. In order to do this, we must keep abreast with the most advanced educational movements of all lands; and instead of sneering at the forms and customs observed in the most highly cultured circles of society in countries which are older than our own, we should follow them as far as they are suited to the circles of social life in our great republic. If the words "first-class," "genteel," "polite," mark the one who utters them as belonging to a class wanting in culture, or wanting in the knowledge that such words are tabooed in the highest circles of culture both at home and abroad, we should not sneer at those who remind us that it is so. In a land where the office-boy who sweeps out his employer's office may live to become its President, it is inconsistent to say that the man whose ancestors came over in the "Mayflower" will not submit to being taught in matters of conduct by the man who had a bone-gatherer for his grandfather. This is not the true republican spirit. Our "Mayflower" ancestors taught us that a thoroughbred is a thoroughbred, even if reduced to dragging a cart; that no labour is degrading; and that the son or the grandson of a bone-gatherer may make himself the peer or equal of any man, if he have in him the material which exalts a man above his fellows. The position occupied since by some of the descendants of those same ancestors teaches us that a

man of what is called noble birth in Europe may prefer to gather bones for a living rather than be dependent upon a wealthy relative for his bread.

Of late years there have been many flings and sneers in our newspapers and journals against foreign etiquette, foreign customs, foreign manners, and even against foreigners themselves. To say that a man is a foreigner carries with it an intimation, to the minds of many, that he is not so good a member of society as he would be if he were a native-born American ; and yet as a nation we can look back to the time when we were all foreigners. The earliest settlers in New England and Virginia were exclusively English, and in both of these sections of our country there were intermarriages with the natives of America. We have families who still boast descent from Indian princesses, though not *all* the members of these families feel much pride in such descent.

In England, among their best-known names and noblest historical families, there are numbers who can claim the distinction which Carlyle's wife gloried in ; namely, gipsy blood, and descent from the kings of Egypt. When the laws of heredity are understood, it will be seen why it is that races persist through generations in transmitting distinct types of features in each race, notwithstanding intermarriage with other races ; transmitting, also, tendencies and proclivities which, if not known and combated, become as fetters riveted with steel. There is not a fibre or nerve of our bodies, says Nisbet, however small or insignificant, or a faculty dependent thereon, which is not transmissible. Darwin surmises that the germ of a defect or a quality may be transmitted from generation to generation in a latent form, and suddenly revive under favourable conditions. It is certain that congenital peculiarities of the moral character exist side by side with the physical, and are transmissible. Herein lies the

value of education, example, and all the other influences that are recognised as beneficial to youth. The importance of these two prime factors in the formation of character — education and example — has been so well understood in New England, that in its earlier days the stock one has descended from, inherited qualities of mind and heart, inherited lines of thought, inherited traits of disposition, inherited culture, weighed more with parents in the marriages of their sons and daughters than wealth or beauty, or both combined. The continuance for generations of such marriages among cultured families produces the best types of men and women, in whom a perfect balance of the intellectual powers insures the entire discharge of each and every obligation (in small things as well as in great things) as the occasion calls for it; which constitutes perfection in mental nature, and of which we have no other measure.

Thus it is seen that the accidental chance of being born in America or in a foreign land matters not; that in the formation of character all depends upon a combination of fortuitous circumstances, — education, example, and transmitted tendencies constituting the major part. As no attempt to grow figs upon thorn-trees or roses upon thistles has as yet succeeded, inherited culture is the basis of all improvement in types of character. Where a child is not taught to hold right ideas of duty, is not taught that finest form of self-respect which leads him throughout life to respect the rights of others, to render unto Cæsar the things which are Cæsar's — in short, is not taught to fulfil all his obligations in relation to others (feeling, thinking, willing, and acting) with proportionate reverence to all, in their various degrees and according to their several claims, — he cannot act rightly even to himself. In order to acquire a well-balanced mental character, one must first estimate correctly the relative proportion and order of his duties, and

then perform them faithfully. There is no such thing as standing still in the formation of character: either daily advance upward is made, or retrograding steps mark a downward course. Both pessimists and optimists assume it to be self-evident that life is good or bad, according as it does or does not bring a surplus of agreeable feeling. In family life, where the stock upon one side is not good, according to the New England idea of what constitutes good stock, the chances of happiness, of a surplus of agreeable feeling, are greatly diminished. Where culture is inherited on both sides, the chances for family union, family affection, and consequently family happiness, are much greater. Mere nationality is thus seen to weigh little in the scale of circumstances, which govern in similar ways, to similar ends, in all countries. It does not give a patent of honesty and respectability, nor does it prevent any one from sinking to the lowest depths of degradation. Whether a man is worthy of honour and respect depends upon whether he is a good member of society, and whether he fulfils his duties at home and abroad to the satisfaction of his own conscience and to the requirements of Christianity. An Irishman, a German, an Italian, a Spaniard, a Russian, or even a Polish Jew, may be the peer of the best native-born American, if he possess those high qualities of character and intelligence, energy and enterprise, which commend an honourable position in the eyes of the world; but not otherwise. A bad man is a bad man, no matter where he was born; and a good man is a good man, no matter what his nationality. Brands and trade-marks cannot be applied to whole nations, nor even to communities, as formerly. In our rapid growth as a nation, we are outgrowing the standards of the New England States, which were said by an English author, the late Walter Bagehot, to possess "an intelligence such as the numerical majority of no people equally numerous has ever

possessed." Diversity of character, intelligence, and capacity is everywhere on the increase; the characteristics of our early settlements have in a measure disappeared; and each individual in our nation, as in all nations, requires a distinctive and separate judgment.

It has often been said that the mind of a child is a sheet of blank paper, on which anything whatever may be written, — a statement which is true to only a certain extent, as it is an obvious fact that both in our physical and mental constitutions there are original tendencies and propensities which require cultivation and guidance. The seeds are already sown; the first faint lines of character are already traced on a fair blank sheet, and only want the heat and light of instruction and training to bring them clearly out, and to show fully and fairly their proportions. If sufficient food, raiment, and mere affection were all a human being required during the first decade of existence, such wants could be supplied with comparative ease. Who that has watched the eager, curious, and observant eyes of a child, or listened to the remarks that seem to bubble like a spring of water from some inner depths of intelligence, or heard the pertinent, often profound questions that puzzle the gravest and wisest teachers, — who that has been staggered by some query put with childish directness of purpose, and with perfect confidence of a satisfactory reply, or astounded by some abstract reflection most gravely uttered, — can help admitting that in childhood the mind is predominant over the body, and that early education is a very serious matter, requiring to be well thought about and by no means neglected? A sense of duty, respect for authority, love of truth, are among the earliest teachings that should be brought to bear upon the mind of childhood.

Sir James Crichton Browne, M.D., LL.D., F.R.S., in his work on "Education and the Nervous System," says: —

"Parents should remember that children are not little nineteenth-century men and women, but diamond editions of very remote ancestors, full of savage whims and impulses, and savage rudiments of virtue. The time has gone past when we could say, as Herbert Spencer said twenty years ago, that the inhabitants of Great Britain take an interest in the rearing of the offspring of all creatures except themselves; and that the feeding and training of animals are thought worthy of the consideration of a gentleman who would think it beneath him to bestow a thought on the feeding and training of human beings. The dependence of mind on body generally, and the importance of preserving health in the young in order that they may benefit by tuition, are now becoming more and more widely understood. It is admitted that teachers and parents ought to know something of the nature of the human economy and the laws of health, and that schools should be conducted on hygienic principles."

"Heat, light, electricity, and magnetism," said Dr. Mayer, long since, "are now acknowledged to be only different modes of motion, manifestations of force, or properties of matter correlated, probably convertible, but persistent in degree; and under the influence of these modes of force do most or all of the chemical, mechanical, and vital changes of the body occur, in obedience to unvarying law." As long as these laws are unknown to us (and Buckle tells us that they must remain unknown until the laws which regulate the action or operation of the human mind are disclosed), medical men are confined in some measure to the Procrustean method in their treatment of disorders, if they would avoid experimenting on the vaso-motor centres and filaments of the nervous system, which each individual case requires, studying it by itself. Some organisations are stimulated by doses of drugs which would paralyse another class; and until the remedial powers of Nature's finer forces are better understood, physicians must, as has been said, keep to their experiments, or lose their patients.

Professor Magendie, in one of his lectures before his class in the Allopathic College of Paris, said :—

“I know medicine is called a science. It is nothing like a science. It is a great humbug. Doctors are mere empirics when they are not charlatans. I must tell you frankly that I know nothing about medicine, nor do I know any one who does know anything about it. Nature does a great deal; imagination does a great deal; doctors do devilish little when they do not do harm. Sick people, *les imbéciles*, always feel they are neglected unless they are well drugged.”

In a work treating of the importance of the thorough education of the young, from the most trivial points up to the subjects of the greatest importance, no surprise will be felt that the compiler has introduced some of that instruction without which, in her opinion, no education can be thorough. The stimulus which leads its possessor into persistent efforts to gain extended knowledge must be given in youth. A little learning is not a dangerous thing to a well-balanced mind, inasmuch as no such mind rests satisfied with a little. Science is only now escaping from the swaddling-clothes in which she has been bandaged for ages, only now beginning to learn how little she has known of the mysterious workings of Nature's laws. From not having been satisfied with a little learning she has pushed on to the boundary-line which separates the known from the unknown. The conjectures of a past period of time are now being propounded as theories; and Professor Fitzgerald asks whether the differences in nature are not differences of motion,—whether ether and air and gold and wood and brains may not be but different motions. Obscure and limitless as are the fields of research opening out before us, a light is dawning which will steadily increase, fulfilling the most sanguine anticipations. Buckle writes:—

"A vast and splendid career lies before us, which it will take many ages to complete. As we surpass our forefathers, so will our children surpass us. Waging against the forces of nature what has too often been a precarious, unsteady, and unskilled warfare, we have never yet put forth the whole of our strength, and have never united all our faculties against our common foe. We have, therefore, been often worsted, and have sustained many and grievous reverses. But even so, such is the elasticity of the human mind, such is the energy of that immortal and godlike principle which lives within us, that we are baffled without being discouraged, our very defeats quickening our resources; and we may hope that our descendants, benefiting by our failure, will profit by our example, *and that for them is reserved that last and decisive stage of the great conflict between man and Nature, in which, advancing from success to success, fresh trophies will be constantly won; every struggle issuing in a conquest, and every battle in a victory.*"

Should this forecasting of events in the coming centuries seem to be Utopian, one has but to recall Sir Thomas More's anticipations. After some four hundred years' experience, these intervening centuries have so far justified his faith, that we have established religious toleration, we have extended free education, we have abolished slavery, we have obliterated the inhuman laws that hung a man for theft as for murder, we are trying to make the reformation of the criminal classes the chief end in punishment, we have reduced the hours of the labouring day by custom or by law, and we have restrained the short-sightedness of employers, compelling them to make their factories safe and sanitary. These reforms, to name no others (which Sir Thomas More anticipated in principle, if not in detail), have passed through their Utopian phase, to become incorporate in the life of modern civilisation. Gilman says:—

"There is no highway to Utopia, though the approaches be many: it is a magical city, that arises from its foundations, and

moves onward as we advance. Little respect for it could we have if it did not thus elude us. The philosophical city, ever becoming but never finished, in constant flux from good to better, can fall into no such inanity as a final best. The law of progress rules in the spiritual world as faithfully as in the natural world. Our own civilisation, imperfect though it be, is in many respects beyond the scope of Sir Thomas More's highest imagination. So will our fondest Utopia be put to shame by the reality of future days : for God's designs are so vast and complex that they can only be realised in the vast sweep of ages; and one design is subordinated to another, without ever being lost sight of, until the time has arrived for its complete fulfilment. These designs of the Creator, as expounded by our latest teachers in science, have required millions of ages to carry out, — designs involving an infinitude of efforts; ending in what, to our view, looks like failure; to be crowned, after a long series of ages, with complete success at last."

On this subject Keely writes : —

"I believe the time is near at hand when the principles of etheric evolution will be established, and when the world will be eager to recognise and accept a system that will certainly create a revolution for the highest benefits of mankind, and inaugurate an era undreamed of by those who are now ignorant of the existence of etheric force."

If evolution means anything at all, it means that Nature does not move in a vicious circle, but with many halts, many false steps, keeps in the main advancing. It is the nature of the immortal spirit in this periodic life, which is made up of cycles of various influences, of currents that sweep all around and in backward eddies, to find its way into that general current which in the end is, as Emerson says, steadily onward.

If we would help to reduce the number of our prison inmates, help Nature in her work of the evolution of our race, we must "strike at evil in its germ rather than its

fruits." Science is doing her best to answer the questions "What are we?" and "Whither do we tend?" No matter what port we sailed from, and though we know not to what port we are bound, we do know that we must learn something of the principles of navigation, if we would avoid being helplessly driven to and fro by adverse currents, and more speedily gain the brighter latitudes that lie ahead.

These principles, when taught from one generation to another, constitute the wisdom of each succeeding generation, and the nation advances in proportion to its skill in such navigation. What is chivalry but the fruit of mediæval Platonism! Though, as an institution, chivalry fell to pieces, its spirit still survives in all gentle, manly men, resulting in that deference to womanhood which is found among Christian nations, leading men who possess it to protect women as they were never before protected in any age. In a scientific sense, says Nisbet,¹ this emancipation of woman from a state of real or comparative bondage cannot be overrated, seeing that it has been the means of insuring to woman a freedom of action, a power of initiative, the exercise of a right of selection, denied to her in a great measure during the long infancy of the human race. The tendencies of the age are favouring the equalisation of the sexes before the law, and women are encouraged to exercise their talents in various professions as never before: in fact, it has become a necessity that they should do so, in order that they may be fitted to support themselves; and in consequence, the doors of colleges and universities are being opened to them. At the University of Pennsylvania, in 1878, Provost Charles J. Stillé said:—

"Arrangements have recently been made to encourage young women to pursue certain advanced studies here. This has been done in simple obedience to the law of supply and demand. The

¹ J. F. Nisbet's *Marriage and Heredity*. London: Ward & Downey.

university has no theory concerning what is called co-education of the sexes to support, nor any plan to establish, nor any prejudices on the part of its officers either on one side or the other of this question to overcome. The admission of women as students was brought about in this way. Applications were made from time to time by young women, asking that they might avail themselves of the advantages offered at the university for the study of chemistry, physics, and history ; the applicants stating that these advantages, especially for the study of the two first-named subjects, seemed to them exceptionally good. When it was found that these ladies proposed, without exception, to become either physicians or teachers, and that they asked of the university what was essential to their calling, and what, according to their own statement, they could not find elsewhere except at great inconvenience, the authorities would have been not only unjust, but cruel, if they had denied their request. They are there as special students, in precisely the same position as the young men who are special students ; the instruction being the same, and the conditions of the examinations, entrance and final, being the same for both sexes. What may be done in the future depends upon the wants of the future, as they may be developed by experience."

On the subject of educating women, Carlyle, who did not advocate co-education of the sexes, said : —

"I have never doubted but the true and noble function of a woman was, is, and forever will be, that of being a wife and helpmate to a worthy man, and discharging well the duties that devolve on her in consequence, as mother of children and mistress of a household, — duties high, noble, silently important as any that can fall to a human creature ; duties which, if well discharged, constitute woman (in a soft, beautiful, and almost sacred way) the queen of the world, and which, by her natural faculties, graces, strengths, and weaknesses, are in every way indicated as specially hers. The true destiny of a woman, therefore, is to wed a man she can love and esteem, and to lead noiselessly under his protection (with all the wisdom, grace, and heroism that is in her) the life prescribed in consequence.

"It seems, furthermore, indubitable that if a woman miss this

destiny, or have renounced it, she has every right, before God and man, to take up whatever honest employment she can find open to her in the world. Probably there are several or many employments, now exclusively in the hands of men, for which women might be more or less fit, — printing, tailoring, weaving, clerking, etc. That medicine is intrinsically not unfit for them is proved from the fact that in much more sound and earnest ages than ours, before the medical profession rose into being, they were virtually the physicians and surgeons, as well as sick-nurses, — all that the world had. Their form of intellect, their sympathy, their wonderful acuteness of observation, etc., seem to indicate in them peculiar qualities for dealing with disease; and evidently in certain departments (that of female disease) they have quite peculiar opportunities of being useful.”

Under the heading “Colleges and Women,” a writer in the “London Queen,” some years since, gives the following : —

“It is interesting to compare the facilities afforded in England and America to ladies bent upon intellectual culture, and to find that the Old Country proves itself the more generous to its daughters. Cambridge led the way by opening to women students the colleges of Girton and Newnham Hall, and by establishing its admirable system of local examinations, that annually pass some eight thousand or nine thousand women. Oxford, displaying a more grudging spirit towards the aspirations of the fair sex to be learned, held back some time, then opened to women Somerville Hall and Lady Margaret Hall, — colleges that have as yet no official connection with the Alma Mater. The Universities of Edinburgh and Dublin grant degrees to women students; while the University of London, magnanimously ignoring difference of sex in its awards of merit, extends its diplomas to women equally with men. America possesses four leading universities, — Johns Hopkins, Harvard, Columbia, and Yale. Of these, Harvard alone shows itself inspired to deal in a friendly and practical spirit with the claims of women to obtain the privileges of a collegiate education. Johns Hopkins University¹ makes no provision for their admittance, although its annals record the enrolment, somewhat

¹ The Johns Hopkins is now nobly redeeming itself.

under protest, of one lady as Fellow in Mathematics under exceptional circumstances. Columbia has but recently consented to 'certify' to any woman applying for examination that she has pursued certain subjects, and 'with what success.' Yale is almost as rigid as ever in its rules excluding students of the female sex; and no woman has yet entered within its precincts. Harvard, in contrast to this niggard attitude towards studious womankind, has started the Society for the Collegiate Instruction of Women, or the 'Annex,' as it is more popularly known. This college for women had a modest origin. A few young girls met together, and took private lessons from some of the professors of Harvard University. They proved such apt pupils that it was decided to extend the privilege to other women; and in February, 1879, a circular was issued, stating that the professors of Harvard University had consented to give private tuition to young women desirous to pursue advanced studies, and announcing that 'no instruction would be provided of lower grade than that given in Harvard College.' A board of women managers was formed, and a fund of seventeen thousand dollars was raised 'to defray expenses until the experiment had been fairly tested.' A second circular was issued in the following April, stating that courses of study for women had been arranged similar to those pursued in the college; and on May 28 the first examinations of competitors were held at Cambridge, New York, Philadelphia, and Cincinnati. Of the numbers who presented themselves, twenty-seven passed, and in the following September the Annex started on its course. It proved so successful that in 1882 the college obtained from the State a charter and a legal name. 'The Society for the Collegiate Instruction for Women, to promote the Education of Women, with the Assistance of the Instructors of Harvard University,' was now legally empowered 'to employ teachers, give aid to deserving students, procure and hold books, lands, etc., and to transfer the whole or any part of its funds or property to the president and fellows of Harvard College.' To obtain a recognised connection with the Alma Mater, the ladies of the executive committee in 1883 issued an appeal for an endowment of a hundred thousand dollars, some seventy thousand of which have been subscribed. To raise the remaining sum necessary to legally incorporate the college with its

mother university and to give it an assured income, an urgent effort is being made by American women interested in education. Three forms of certificates are conferred by the society on women students,—the first given for each year of successful work ; a second given at the end of any course of study covering four years ; and the third given to every student who has taken a four-years' course of study similar to that which is passed by successful candidates for the degree of B. A. in the college. The certificate is, so far, the nearest approach to a B. A. that Harvard confers on the most brilliant student of the feminine sex. The Annex since its opening in September, 1879, has received two hundred women, and fitted them for high careers. We find these certificated ladies employed as teachers of Greek, professors of mathematics, astronomy, history, etc., in schools situated in remote towns and villages in America. When it is remembered that eighty per cent of the teachers in the United States are women, that boys as well as girls are largely educated by women, we must sympathise with the endeavour to give to these trainers of youth participation in all the advantages of a collegiate education."

The wisdom of the Old World decided long ago that every boy and girl should have a trade. It has long been the custom for the princes of Germany to learn trades. The Bourbon princes of France all acquired trades. Some of them were printers, book-binders, shipwrights, house carpenters, joiners, and painters. They did not follow these vocations, but they understood them. Royal and princely ladies in Germany and France understand every function of housekeeping, and know how to perform it. The Prince of Wales is a book-binder, each of his brothers has a trade, and his sons are now learning trades according to their tastes. All the ladies of the English Royal household are accomplished in practical things. They know how to do useful things, even if they are never called upon to perform them.

John Amos Comenius, Bishop of the Moravian and Bohemian Brethren, in Poland, A.D. 1632, promulgated certain

educational ideas which are now looked upon as modern innovations. Advocating universal education, he said :—

“Nor, to say something particular on this subject, can any sufficient reason be given why the weaker sex should be wholly shut out from the liberal studies, whether in the native tongue or in Latin, for they equally are God’s image; equally are they partakers of grace and of the kingdom to come; equally are they furnished with minds agile and capable of wisdom, yea, often beyond our sex; equally to them is there a possibility of attaining high distinction, inasmuch as they have often been employed by God himself for the government of the peoples, the bestowing of the most wholesome counsels on kings and princes, the science of medicine and other things useful to the human race; nay, even the prophetic office and the reprimand of priests and bishops. Why, then, should we admit them to the alphabet, but afterward debar them books? The more we occupy their thoughts, the less room there will be in some for rashness, which springs generally from vacuity of mind.”

Reading these words of the good bishop, written more than two centuries ago, it seems incredible that men of the present day should set themselves against the elevation of women by a liberal education, as some of the trustees of the University of Pennsylvania are now doing. Miss Cobbe says on this subject :—

“Only a small number of men, it would seem, can yet be brought to realise that we have not only mouths to be fed, and hearts to be comforted by faithful affection, but also brains to be cultivated, and wills seeking also, like their own, for the free use of whatever powers we may inherit.

“It is not, then, to men, with all their kindness, that we must look primarily for aid to climb the ascent before us. Even if they were more ready than they now are to help us, they could do very little beyond encouraging us by their sympathy, and smoothing a few obstacles out of our way. Ours is the old, old story of every uprising race or class or

order. The work of elevation must be wrought by ourselves or not at all. At this hour there are, I believe, in England hundreds of women of the highest social and intellectual rank who desire to see better days for their sex, but who are sitting, waiting patiently for some masculine Jupiter to descend and lift our chariot out of the ruts of custom. It is in vain. They may so wait forever. Even if Jupiter were to come down, women would drive the car into another rut the next moment. Nothing but our own steady and simultaneous labour can really elevate our sex.

“Every woman who works wisely and well for any good public cause, whether that cause directly concern the interests of women or not, does her share in thus lifting up the womanhood of the nation. And perhaps that other woman does even more for the same end whose whole time is rightly absorbed in the perfect performance of her duties as daughter, wife, or mother, but who, from her place of honour, simply avows on all fitting occasions that she too shares indignation for the wrongs, and sympathy with the aspirations, of her sisters.

“Finally, I will only add, that, greatly as I desire to see the enfranchisement and elevation of woman, I consider even that object subordinate to the moral character of each individual woman. If women were to become less dutiful by being enfranchised, — less conscientious, less unselfish, less temperate, less chaste, — then I should say, ‘For Heaven’s sake, let us stay where we are! Nothing we can ever gain would be worth such a loss.’ But I have yet to learn that freedom, which is the spring of all the nobler virtues in man, will be less the ground of loftier and purer virtues in woman. Nay, it is in firm faith that women will be more dutiful than they have ever been, — more conscientious, more unselfish, more temperate, and more chaste, — that I have joined my voice to the demand for their emancipation, believing also

in a wider sphere they will forget many a fault and folly of the past, and will learn yet other virtues which now they lack, or have not enough learned to exercise, — courage and truthfulness, justice and public spirit."

Provost Pepper, of the University of Pennsylvania, has expressed the clearest and most dispassionate views of the subject of college co-education for women and men that we have met with anywhere, writes a journalist; and this opinion is not modified by the fact that Dr. Pepper has expressed his inability to decide exactly how college education shall be best adjusted for that purpose. On this subject Dr. Pepper said in one of his annual addresses: "We do not even yet know what is best for the men; we are constantly making changes to secure a more perfect adjustment." The university took preliminary steps to secure co-education more than ten years since; but for want of room and want of funds, the undergraduate courses of the university have not yet been opened to women, only post-graduate courses. It is now the intention of the provost to use the annex buildings presented by Colonel Bennett as a college for the advanced education of women, as soon as the needed endowments of fifteen or twenty fellowships shall be made. In reference to this intention, the journalist says: "It is gratifying to know that our great university has taken up this growing social problem, and is studying it in the intelligent, dispassionate way that is characteristic of the institution under its present management." Before Dr. Pepper will be warranted in carrying out his wishes and intentions, a fund of a hundred thousand dollars must be raised, and placed in trust under conditions which will secure to women equal rights with the young men students at the university.

There is one profession that men unite in consenting that women shall fill; namely, nurses. One of the most important advances that has been made in connection with the

medical profession in modern times is the practical recognition that has been given to the value of trained nurses in the treatment of disease. It has come to be generally understood among intelligent medical men that the nursing part of the treatment is fully as important as the prescribing part, and often very much more so. Out of this understanding, and of the ages of experience of the fatal effects of ignorant and inefficient attendance upon the sick, has grown the modern system of the education of women for the specific work of nursing; and it has been attended with the most excellent results. No one can tell the amount of good that has already been accomplished by the creation of this class of trained, professional nurses, not only in the wards of the hospitals, but in the private sick-room. Thousands of lives that could not have been saved by the highest medical or surgical skill have been saved by the intelligent, watchful, experienced care of the trained nurse. Such a nurse steps into the sick-room, where the inexperience and alarm and personal anxiety of relatives have all been doing mischief by their ignorant efforts to do what they cannot do, and quietly takes command under her medical superior. She changes confusion to order, disturbance to silence, alarm to confidence, doubt to precision, mismanagement to skill and efficiency, ignorance to knowledge, impatience to steadiness; and the physician, the patient, the family, all feel that whatever chances there are in the case are turned at once to good account, and that nature and good treatment will now do their best.

A journalist, writing on this subject, says:—

“It is a rather surprising thing that so few women have turned their attention to this avenue of employment. There is a continual cry for more channels for women's work, and there has been a great multiplication of such channels during the last few years; and among them, the profession of the trained nurse is by

no means the least desirable. Nor is it, to women really qualified for its duties, a specially disagreeable one. Comparatively few women have the natural qualifications for the position of the professional nurse. It is a position of a very high order, and it needs women of a very high order to fill it. It calls for physical, moral, and mental qualities, without which the most elaborate training will produce no good results. It requires women thoroughly furnished, both by nature and by discipline, to discharge its constant responsibilities ; and to women who are so furnished it opens a field of work that offers very abundant rewards. It is a kind of work that is always in demand, and that 'pays well' in every true sense of the phrase. It is a work that has its repulsive aspects, of course, but not more so than that of the physician or surgeon under whose direction it is carried on. Many of our readers are familiar with the bright enthusiasm with which the accomplished nurse fights her hourly and often solitary fight with disease, putting all her best womanly forces to the task, with systematic obedience to her superior officer, and yet with a keen, experienced discretion that deals with some sudden emergency, and holds the fort against some fresh inroad of the enemy until her reinforcements arrive, bringing with them the welcome commendation of her tact and prudent skill. The trained nurse who is of the right kind wins friends wherever she goes, among rich and poor, high and low, by the service that she renders. It is a business with her, but it is a very peculiar kind of business. It has in it such a large element of benefaction, that it is very rare indeed that it fails of its appreciation. It has, for the woman who possesses the right spirit and the right mental qualifications, a kind of fascination very like that which the hard duty of teaching has for a certain type of men and women. It has its average of necessary failure, but it has large measures of success ; and the victory that the skilled nurse wins in the quiet seclusion of the sick-room is as tangible a reward as is the success of some brilliant operation of the distinguished surgeon before an applauding amphitheatre.

"All women who want work cannot be turned into skilled nurses ; but very many of them may be, if their attention is once seriously directed to that means of earning an honourable liveli-

hood. Women of suitable age, of fair bodily health, of good intelligence, of honest character, of natural good sense, of kindly but courageous spirit, and with the gift of devotion to a work for the work's sake as well as for their own, have a chance set before them by the modern training-school for nurses that they cannot altogether ignore, if they are really desirous of gaining an honourable independence in life. Those whose interests are directed toward helping women to help themselves should have an intelligent understanding of the means that modern progress has opened, and be ready to bring them to the attention of those who are capable of taking up the responsibilities of the professional nurse. A great city like Philadelphia ought to have hundreds of trained nurses where it scarcely has a score to-day. One of the reasons why it has so few of them is, that for a long while the training of women as nurses was restricted to a single department of practice, and the modern broad range of professional nursing has not yet taken hold sufficiently upon the mind of the feminine community. Many a girl who is waiting to-day, anxious to take up the weary drudgery of the public-school room, would find a far better, happier, more useful, and more profitable sphere, if she would turn her attention from that over-crowded and miserably rewarded field of labour to the training-school for nurses."

On the subject of the evolution of the human race, E. S. H. writes :—

"It is the serious duty of all earnest men and women to concentrate their individual thought and united will with determined energy, that the great tidal sweep, now in full flow, shall not recede until man is left upon the firm, high ground of a reconstructed society. This result can only be obtained through the slow process of evolution of the race."

Evolution in conduct, says Herbert Spencer, considered under its normal aspect, is, like all other evolutions, toward equilibrium. The better a man fulfils every requirement of life, alike as regards his own body and mind, as regards the bodies and minds of those dependent on him, the more varied do his activities become. The conscientious man is

exact in all his transactions. He pays the full amount he bargained to do. In times, as well as in quantities and qualities, his acts answer completely to anticipations. If he has made a business contract, he is to the day; if an appointment, he is to the minute. Similarly in respect of truth; his statements correspond accurately with facts. He does the right thing with a simple feeling of satisfaction in doing it. The production of the highest type of man or woman can go only with the production of the highest type of society. The purpose of ethical inquiry is to establish rules of right living; and if the rules of right living are those of which the total results—individual and general, direct and indirect—are the most conducive to human happiness, then we must take into consideration the physical aspect of ethics. As human activities, in common with all expenditures of energy, conform to the law of the persistence of energy, moral principles must conform to physical necessities. Every pleasure increases vitality, every pain decreases vitality; every pleasure raises the tide of life, every pain lowers the tide of life. . . . Continued anxiety produces loss of appetite, diminishes strength, and even causes vomiting, in very sensitive organisations. Every power, bodily and mental, is increased by "good spirits," which is our name for a general emotional satisfaction. In exhilarating company, a large and varied dinner, including not very digestible things, may be eaten with impunity, and indeed with benefit; while a small, carefully chosen dinner of simple things, eaten in solitude, will be followed by indigestion. Equally certain is the effect on the circulation and the respiration. There is no such tonic as happiness. Accumulated experiences have produced the consciousness that guidance by feelings which refer to remote and general results is usually more conducive to welfare than guidance by feelings to be immediately gratified. The limit of evolu-

tion of conduct is not reached until, beyond avoidance of direct and indirect injuries to others, there are spontaneous efforts to further the welfare of others ; the highest step being reached only when, besides helping to complete one another's lives by specified reciprocities of aid, men otherwise help to complete one another's lives. The evils suffered by those whose behaviour is unsympathetic, and the benefits to self which unselfish conduct brings, show our dependence upon altruistic actions for happiness. The well-being of each is involved with the well-being of all in many ways. By alienating family connections and those around, selfishness loses the unbought aid which they could render, shuts out a wide range of social enjoyments, and fails to receive those exaltations of pleasure and mitigations of pain which come from men's fellow-feeling with their kin and those they like. The sympathetic nature gets pleasure by giving pleasure ; alike for public welfare and private welfare, sympathy is essential ; and from the laws of life it must be concluded that unceasing social discipline will so mould human nature, that eventually sympathetic pleasures will be spontaneously pursued to the fullest extent advantageous to each and all. What now characterises the exceptionally high in nature may be expected eventually to characterise all. If only the law of the strongest is recognised, one whose nature will not allow him to inflict pain upon others must go to the wall. There is required a certain congruity between the conduct of each and every member of society. An absolutely just or perfectly sympathetic person could not live and act according to his nature in a tribe of cannibals.

Laws of right living are thus made necessary ; moral codes emphasise those restraints on conduct which the presence of fellow-men of diverse natures entails. Ethics, then, under this view, becomes nothing else than a definite code of the

forms of conduct that are fitted to the associated state, in such wise that the lives of each and all may be the greatest possible, alike in length and breadth.

I conceive it to be the business of moral science, continues Herbert Spencer, to deduce from the laws of life and the conditions of existence what kinds of action necessarily tend to produce happiness, and what kinds to produce unhappiness. Having done this, its deductions are to be recognised as laws of conduct, and are to be conformed to, irrespective of a direct estimation of happiness or misery. The rightness or wrongness of actions is determined by the goodness or badness of the effects that flow from them. The entanglement of social relations is such, that, by disregard of duty on the part of one, the happiness of a whole family may be wrecked. The careless or malicious propagation of false statements tends both to diminish a man's life and to diminish his ability to maintain life. The mental depression caused thereby partially incapacitates him for energetic activity, and perhaps brings on ill-health. Thus we see that the establishment of rules of right conduct on a scientific basis is of pressing need; and should the suggestions for living by such rules, found in these pages, be uniformly acted upon by any of our readers, they will come to know the truth of the assertion that "approach to perfection really means approach to that which secures greater happiness."

CHAPTER II.

WOMAN'S TASK.

GOOD MANNERS. — TACT. — CULTURE. — THE "EVENING BULLETIN"
ON DIFFERENCES IN ENGLISH AND AMERICAN SOCIETY. — FORMATION
OF CHARACTER. — DISCIPLINES.

Good breeding differs, if at all, from high breeding, only as it gracefully remembers the rights of others, rather than gracefully insists upon its own rights. — CARLYLE.

Selfishness is the only deadly sin. — ROBERTSON.

Thou shalt love thy neighbour as thyself. — MARK xii. 31.

Remember, the world has some standards which are as unchangeable as the laws of the Medes and Persians. All well-disposed persons conform to them; and our friends perform the kindest part when they remind us of them, if we by any chance forget or neglect them. — *Noblesse Oblige.*

"There will come
Alike the day of trial unto all,
And the rude world will buffet us alike.
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But when the silence and the calm come on,
And the high seal of character is set,
We shall not all be similar.
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And deeper than the vanities of power
Or the vain pomp of glory, there is writ
Gradation in its hidden characters. — N. P. WILLIS.

It is an artful fable of the ancients, which makes Narcissus pine away and die for the loss of his own image; for thereby they teach the great lesson that he who loves him-

self destroys himself,—that is to say, he who loves himself alone, or lives for himself more than for duty, destroys himself by shutting off his means of spiritual development. Spiritual death is the result of selfishness, and this is why selfishness has been called the only deadly sin.

We are told to love our neighbours as ourselves, not better than ourselves; but we must love ourselves well, or we cannot love our neighbours as we should love them. We must understand our duties to ourselves before we are competent to understand our duties to others. There is much false feeling as to the requirements of duty, which arises from want of proper instruction on the part of those who are intrusted with the education of the young.

It has been asked what are the most noticeable points of difference in the manners and customs of the society of our cities and of foreign cities. Taking as the standard the circles of highest culture at home and abroad, there are no striking differences; though possibly one misses in America more than in Europe that tone of voice which Richard Grant White says indicates breeding rather than education. Nothing is more agreeable than to hear our own language spoken by accomplished, well-bred English men and women. Their delicate and exact pronunciation, and the charming avoidance of anything like clamour or interrupting in conversation, are inexpressibly attractive. The same may be said of the most highly cultivated classes in our own country; and when the masses of the people of America and England are compared, we must admit that our common tongue is much better spoken by Americans. Under the heading "Why We Scream," a journalist tells us some home truths in her scathing analysis of the American vocalization; such, for instance, as that the English village maid, who has known no better training than the village school from which she has graduated "into service," has a more pleasing voice

than the average college girl in America. The faults of American speakers in private and public, according to this very candid critic, are that they talk shrilly and through their noses. The latter habit, she thinks, may be hereditary, coming from Roundhead, Puritan, or Covenanter ancestors, who "drove prayers and exhortations through the covered bridges of their noses." But this does not seem a very reasonable idea; for Englishmen have had the same Roundhead and Puritan ancestors, and do not talk in the American fashion.

Another point of difference lies in the more frequent absence here of Rochefoucauld's requisites for perfection in the art of conversation. The entire absence of anything like discussion of, or more than simple reference to, the gossip of the hour in general society abroad, the interest that is manifested in the important questions of the day, and that appearance of unselfishness which characterises the well-bred everywhere, would seem to be the most noticeable points of difference. To listen (if not with interest, without interruption), and to answer to the point, is a custom that is observed in the best society everywhere; but the art of conversation, both here and in Europe, is better understood in some circles than in others.

The "Evening Bulletin" of Jan. 6, 1866, contained the following sweeping stricture upon the then existing differences in American and English society, which, although I cannot indorse it in full, I willingly introduce as the opinion of its chief editor at the time, and as being as worthy of consideration now as then:—

"A friend of ours after travelling in Europe gave us as the result of his observations that no man who had not travelled had seen a cultured woman. We asked one of the most intelligent of our ladies, who has visited Europe more than once, and who, indeed, had resided there for some time, whether the remark of our

friend were true, and she replied in the affirmative. If we would save the manners and morals of the country, our women must have a higher tone. The young are frivolous, and the mature are commonplace. Home ought to be most attractive; but in order that it may be so, women must cultivate intelligence. . . . The bearing of these remarks is especially on the tendency in our young men to rowdyism and blackguardism. A powerful safeguard is in female society; and a great difficulty is that it is intellectually so deficient. What we wish is to change insipid girls and rowdy young men into rational, intellectual human beings. Will our readers help us?"

Good manners founded on kindness of feeling and common sense are always and everywhere the same. (Men and women who do not possess the power of putting at ease every one with whom they come in contact, do not possess good manners.) While every country has its own customs, — and one should endeavour to ascertain the prevailing forms and customs before entering its social circles, — it is only those who follow the letter and not the spirit of conventionalities, that distress themselves as to what is called good form, or the correct thing to do. Some Americans who have been sent to foreign lands to represent America, have unintentionally given offence by failing to acquaint themselves with the rigid forms laid down for diplomatic courtesies in seemingly small matters. Some years ago an American gentleman who had received a high appointment in a foreign city, gave great offence to its most distinguished residents by not leaving his card at each of the houses where it was his duty to call immediately after he had presented his credentials to the King. When at last informed by one of his own countrywomen, he gave as his excuse for his neglect, that he had not brought with him his cards as minister from the United States, evidently not knowing that rigid court etiquette required, in such case, that he should delay his official visit to the King until his cards were

in readiness to leave upon each of his colleagues, with the members of the court circle, and on all to whom due by court etiquette.

But good manners do not include the observance of arbitrary rules of etiquette: a breach of the latter may be excused, while a breach of good manners is never forgotten. Well-mannered people, with what John Hughes calls "an honest hypocrisy," give attention to topics under discussion, in which, perhaps, they feel no interest. "What do you think of the Northwest Passage Expedition?" asked one New York lady, many years ago, of another who had never given a thought to the subject. With tact the lady led her questioner into a detailed account of the objects of the expedition, gaining information without betraying her ignorance, and, if bored, not giving the slightest intimation of it in her manner. It has been said that conversation is a lost art. (One of the rules laid down in books of etiquette is, never to speak of one's self.) The most agreeable conversationists do not observe this rule; and Thackeray, on this subject, says: "You say you are angry with a man who talks about himself. It is because you yourself are selfish, that that other person's self does not interest you. Be interested by other people and with their affairs, and you will then have learned the secret of being agreeable to all."

The gossip does not talk of self, but of neighbours and acquaintances and friends, retailing "tittle-tattle," which lowers the tone of mind of all who habitually listen to and repeat it.

Another observable point of difference between the society of American cities and the most cultured or highest society in European cities, is the entire absence of anything like snobbery. The worst snobs to be met abroad in society are Americans. It is well known that the Prince of Wales

manifests great partiality for the society of American women ; but he does not hesitate to express freely his disapprobation of the snobbish way in which they talk to him of one another. Snobbishness is always at war with kindness of heart, and the Prince of Wales is known to possess one of the kindest of hearts.

Kindness of heart leads its possessor to practise self-denial and self-control. By teaching the young these needful lessons, their instructors are preparing to send out into the world men who will become benefactors of the race, and women of pure and lofty aims, worthy to mate with heroes and to become the mothers of great men, or, if their powers of mind have been educated, to take their places in the ranks of workers on an equality with men.

Life lies before us all as a huge shapeless block of marble lies before the sculptor. He deserves not the name of sculptor who does not, out of this fortuitous mass, bring some form which originated in his own soul. Each human being must do this work of self-culture, this chiselling of character, for himself ; another cannot do it for him. The shaping hand of the mother can mould the model as no other hand can, teaching her children by example to be simple and natural. True refinement delights in that quiet harmony of action which breeds gentleness, sincerity, truth, and unselfishness. If an honest desire to do always the thing that is right, in trivial things as well as in great things, is instilled in youth, the seeds of good manners as well as of future usefulness will have been sown. Early impressions are more powerful in their influence on good manners than all the books. The mother's work is to mould the model for her child to copy, and to put into its hands the tools with which to shape the block.

Even so important an authority as Auerbach tells us that true culture is kindliness of feeling, which is a quality of

character that cannot be put on and taken off at pleasure : it is the poetry of the heart, the imagination of feeling, when it comes by nature. He says : "This perfect placing of one's self in the position, necessities, and moods of another, this forethought in the smallest matter, leads its possessors to do unto others as they would be done by." When not inherited by nature, this form of tact, it is seen, may be cultivated ; for kindness is the principle of tact, and respect for others, the first condition of *savoir vivre*, as Amiel wrote in his "Journal."

Many are so ignorant of the proprieties of life, of its duties even, that they call tact hypocrisy ; but to the well-balanced mind, to the discriminating, the two are as wide apart as are the north and south poles. Hypocrisy has been called the "dumb-show of lying ;" and tact "a method employed to avoid wounding the feelings of another." Hypocrisy says, "There is no pit here ; all is as it should be ; you are in no danger." Tact, saying nothing about the danger, leads away from it. For example : many years since, an old gentleman wore two rings, in one of which was set a valuable intaglio, and in the other an antique stone cameo. One member of his family, connected only by marriage, said to one connected by blood ties, "Your uncle has very beautiful hands for a man, I admit ; but wearing two rings makes him look like a cad." The niece borrowed one of the rings, and when she returned it a few days later, said, "Do not wear two rings at the same time, my dear uncle ; for those who do not know you might fancy that you wished to attract attention to your white and beautifully formed hands." The uncle did as requested, and never knew of the remark of his connection by marriage. This was tact on the part of the niece, whose kindness of heart caused her to employ this means to gain her object, without wounding the feelings of her uncle. None but

those whose disposition is described in the following couplet could misunderstand such motives :—

“ He must be of temper curst
Who of the best things makes the worst.”

Tact has a way of surmounting difficulties that no other power has ; it wins without doing battle, keeps its retreat open, and always has forces in reserve. Tact is the child of intellect and a kindly heart ; and there is nothing more useful in a family as a cushion to every fall, a buffer to every blow. Tact shrinks from contradiction, from quarrelling, from discomfort of every kind : it does not go out of the way to blame ; and where blame is needed it prefaces fault-finding with some appreciative words of praise. Without tact there would be a perpetual recoil among the atoms of family and social life, as of oil and water ; every roughness would rasp ; every sharp thing would hit and hurt ; peace, harmony, and enjoyment would be things of no existence. “ Certainly tact is to our nerves what beneficence is to our morals,” says the journalist from whom some of these sentences have been taken, adding : “ It is, moreover, a thing that can be cultivated ; its presence is one of the sure signs of gentle breeding, and its absence always leads us to believe such people have sprung from clowns.” Where people of culture and of gentle behaviour are to be found, there is tact to be found with them. Culture implies the education of all our powers of enjoying life, as well as the education of all our faculties, and necessarily instruction in many things. Its double end is to make us appreciate the life about us, and to make that life worth appreciating. Culture makes us familiar with the great thoughts of the world, its great works of science and art ; in short, with the world’s history. Men and women of culture read, think, and reason ; they can appreciate, sympathise with, and criticise all the scenes,

situations, and actions around them. None of the finer flavours of life are lost upon them, — sad or happy experiences, a charm of manner and a gift of conversation, a beautiful sunset, or a social absurdity. One can even judge of culture from the way in which social events are touched upon or discussed, or a story told, or a poem or picture commented upon. There can be no agreeable society without true and genuine culture. It should, therefore, be a self-imposed mission with every woman to refine, to purify, and to elevate, by example and precept, all who come within the sphere of her influence. Many a spoken and written word has, though falling like seed in waste places, found lodgment, and in due time brought forth fruit. There is nothing lost in the universe ; no word uttered or written, it is said, that does not have some effect. If to man has seemed to be assigned the privilege of making the world intellectually great and materially prosperous, to woman has been given the power of keeping the moral standard high, of improving society, and of influencing man to the gentler and the better way.

What is the type of woman that we call a true woman ? Take the most familiar, because the most essential, type of all, — the faithful wife and devoted mother, whose life is passed in the holy and tender ministries of home ; for those who begin their charities in the helpful offices of home life do not end them there. The woman who is her husband's help-mate, her children's educator ; who has lived for love and duty ; who has lived for others, not for herself, — is the woman who, when the time comes wherein she is able to be more active in the world and more to the front of things, will enlarge her circle of duty. Should she possess the gifts essential to making her "queen of a *salon*," "the centre of her circle," she will take care that such a society is choice, and an entrance to it a title of honour. There are many

women doing good work in this way, determined that they will not countenance or suffer the intrusion of modern vulgarities in their circles. Such women are benefactors, antiseptic elements in the midst of much startling corruption, for which we cannot be too grateful, says a journalist.

Every woman's task is to leaven the spot where she has been placed with the leaven of love and charity and kind feeling, remembering that nothing is trivial; that if, as has been said, we could trace the formation of character and the influence of example through all its elements, we should probably find that its determining causes have turned upon what are called trifles, or the absence of them. A word spoken or left unsaid at a critical moment may not only involve the peace of mind of another, but may influence the direction which that mind may pursue in the path of effort. Power is thus passing out of us unconsciously, to enrich or to mar every life which touches us; and the force of our example may influence for good or ill those who surround us in the crowd of social intercourse, as well as in our homes. There are but few earnest workers who do not realise the truth embodied in Macdonald's words: "The one secret of life and development is not to devise and plan, but to fall in with the forces at work, to do every moment's duty aright (that being the part in the process allotted to us), and let come — not what will, for there is no such thing — but let come what the Eternal Thought wills for each of us, has intended in each of us from the first." George Eliot said: "Few women have had such reason as I have to think the long sad years of youth were worth living for the sake of middle age." She felt that all the "terrible pain" of the experiences she had lived through had been a preparation for "the special work ordained for her to do." When such a conviction takes possession of the soul, and one has, as she had, "the perfect love and sympathy of a

nature" that stimulates her own to healthful activity, one can bear great sorrows, and give thanks to Him

Who cut and pruned the vine,
And turned the currents of a life
From water into wine.

The following quotation from "A Daughter's Journal" contains some passages which sustain Macdonald's views of the one great secret of life, namely, to fall in with the forces at work, not to devise and plan : —

AIX-LES-BAINS, 17th September, 1888.

In the rich legacy of my cherished mother's books, which fell into my possession after her death, is a volume entitled "God in His Providence," by Fernald, in which I found this passage that she had marked : "Truly there is but little use in planning. God hath an infinite use for thee, an eternal occupation. Thou must fill that place in the universe which from the eternity of the past was foreseen and planned. Thou art a particle from the infinite Deity ; and as sure as God exists, thou must do that work which was wrapped up in the germ of thy destiny from the very first." The book lies open before me now, and the faint pencil-marks upon the margins of its pages remind me how far my dear mother's mind (who left in her diary a record of her spirit's growth) had penetrated into spiritual mysteries which are only now beginning to be known as the workings of natural laws ; laws which connect the material world with the spiritual world, and which govern the universe. Blended and interfused with each other as are these triune governing currents, the outer or material world is only a development of the inner and spiritual world ; and all systems of worlds are governed by the Mind of God, which is the one mighty explanation of the universe. The heart of man deviseth his way ; but spiritual influences direct his steps. I always travel with one or more of these books with me ; and this time I have, among others, Schubert's "Mirror of Nature," a book which tends to elevate the reader's apprehensions of the Infinite Wisdom, as says its translator, Dr. Furness. Opening this book at random, the day after my arrival, my eyes fell upon this

marked passage: "Those ways of Providence which best serve our welfare are generally opposite to our wishes: they cross our own ways, and yet lead to peace; while the ways we would have chosen lose themselves in pathless wastes." As I turned the leaves of this precious book, it was as if my mother were speaking to me from its pages as plainly to my inner sense as when in life her voice had blessed me for my dutifulness and filial devotion. These passages were marked by her: "As in the material world, at the right time hunger finds the food, and every awakened want its supply, so it is in the spiritual world. Whatever is needed to invigorate and unfold the spirit is furnished at the right time. . . . When the living thirst for knowledge is awakened in man, it never rests satisfied with inquiring into what lies before the eyes. . . . The edifice of Duval's knowledge rested not upon the sand, but on the foundation of a love of truth of rare fervour and a rational apprehension of things. . . . Whosoever is called to a great work in art or science cannot be diverted from his destiny. . . . It is indeed to a certain extent true that the spiritual force in men develops itself the more easily and the more powerfully, the less it is dissipated by the enjoyments of the senses, or diverted from its true path. . . . The inward impulse which had hitherto moved Duval had not yet reached its resting-point; but now he knew more distinctly what the aim of his inclinations, what his true calling, was. He would devote himself wholly to science. . . . The voice of instruction which we receive through the outward ear had been to Duval an inward voice, and on that account penetrating the more deeply into his soul. . . . It was the guidance of that all-considering Providence which brings together what belongs together, at the right time and place. . . . His investigations in the whole circle of knowledge grew ever more earnest. His mind was emancipated from all the prejudices which could obstruct his progress. All his energies were at the service of humanity." These passages, margin marked and underlined, were to me as intimations from another world of the path chosen for me, into which I had been driven to do the work that was "foreseen and planned for me to do from the eternity of the past." My rack of torture has been transformed into a place of rest, of peace which passeth understanding, by these messages to me from another world. I know my

path of duty now. Before, I stood as one would stand against a wall of brass that reached up and covered the sky, not one ray of light falling upon me as I beat my helpless hands against the wall that seemed to shut out from me justice and mercy and truth. Faith was my sole companion, and her voice came to me in the darkness like an angel's song : —

“Earth's anguish all shall go;
Oh, then be strong, my soul!
When sorrows o'er thee roll,
Be still, and know
’Tis God's will worketh so.”

It is an oft-repeated experience, fighting walls of brass in order to have our own way ; for, as Louis Blanc said, so men and women act, — namely, as if God had made very bad laws, and we could improve upon them physically, morally, and spiritually.

Not until we have learned the lesson of submission is the work given to us unfolded before us; then we know that our experiences have been sent to prepare us for the especial work planned for us before the world was. Though man has been said to be the mill-horse, plodding patiently round and round in the same track, there are few really earnest workers who do not sooner or later find out in a measure what their special work in life is. By slow education we are fitted for our real life, our soul life, in eternity. In every one in whom the foundations of character have been rightly laid by parents and teachers, God finishes the work in his own way ; but he takes his own time in which to do it. “Train up a child in the way he should go, and when he is old, he will not depart from it,” is a promise which he makes good, but at the cost of fearful discipline, sometimes. In the words of Kingsley, the more of good there is in the soul, the more will God strengthen it ; chastising the holder of it, if necessary, until he obeys it, and

gives himself up to it, and comes to love it : but said holder will find such chastisement terrible enough, if he is unruly and stubborn. The finest, the noblest, and the holiest men this world has produced have been moulded and purified by the furnace-fires of affliction. It has been truly said that evil and suffering are the levers by which God moves the world ; but he gives to his children the power to make their sufferings the key by which they can unlock spiritual treasures. "Behold, I have refined thee, but not with silver ; I have chosen thee in the furnace of affliction." The love of truth, of goodness, grows in us. Truth once loved deeply, all truths are so beautiful that they ravish us beyond ourselves, and the greatest rapture of life is to point them out to others ; nor does the rapture die, but grows in using ; then disappears forever all weariness in life. Thus it is that though the increase of knowledge includes the increase of sorrow, the knowledge of the depth of sorrow may become the gate of a divine joy. Capacity for enjoyment is co-extensive with sensitiveness to pain : hence the more refined and complex the organisation, the greater the capacity for pleasure, the more sensitive is it to pain. "You would not change your organisation if you could," said Dr. Wilks to one of his patients whose nervous system was so sensitive that a dose of medicine which would not affect a canary-bird affected her. "You would not like to be a bundle of leather," the physician continued, "for it must be, with your organism, that you enjoy as intensely as you suffer." The patient replied : "It is true that it takes very little to make me happy, but it takes very little to make me miserable ; and the misery preponderates. I am told by members of my family, that I enjoy being miserable. I know of no one who is as happy as I am when I have anything to make me happy ; but this happens so seldom that I would like to change my organisation if I could." It has been said that

the rule of life is not, "Crush what is natural," but "Walk in the spirit, and ye shall overcome all evil." To crush one's nature is to commit spiritual suicide; but one can transmute the dross of his nature into gold by the alchemy of Christian effort. It requires great heroism in men and women possessing acute delicacy of feeling, to be true to their convictions and to act up to them, while walking, as it were, upon their own hearts in their daily paths, striving in all emergencies to follow the example which Christ wrought out in his life, and sealed with his death.

The highest nervous organisations are endowed with a fixed persistence of purpose, with an inflexible iron will as impossible to be moved as is the rock of Gibraltar. No wind blowing from fear nor favour can shake the moral purpose of such a soul: master of itself, it is able to master circumstances, and to conquer all things. Some there are who think it would be easy to bear their desolation if some great work were given them to do; but one cannot choose. Whether the work be great or small, in God's sight, the merit lies in the manner in which it is done. To brighten darkened lives with sympathy, to soften the rude, to make the sunshine of peace in a home where mutual misunderstandings have been prolific of misery, to cover the follies and errors of men with the mantle of charity, to shed around the sunshine of love, — these are ministrations within the reach of all; and no angel has a holier mission. Though not much of the golden grain of noble work in the harvest-fields of humanity may be reaped by all, they can at least cultivate the flowers of the home garden, — tenderness and love, kindness and gentleness, sympathy and help; and where the seed has been sown which holds the germs of truth and charity and family love, these flowers must blossom into a happy home life, bearing fruit in due season a hundred-fold, provided no serpent has been harboured

therein to do a serpent's work of destruction. Men and women, says Melville, accept with courage every sample of misfortune and disgrace, — in the language of the prize-ring, "come up smiling" after every kind of knock-down blow; but, he asks, are there any instances on record in which the ingratitude of children does not hurt to the death, leaving the sufferer scarce manhood enough to conceal his wounds? Even in such sorrows there is always the promise, "As one whom his mother comforteth, so will I comfort you;" and the comfort never fails to come in one form or another. Even though peace may not always abide in the soul, because of ever-renewed afflictions and ever-renewed anxieties, there comes, in time, that sense of moral conquest which is able to reign triumphantly over all else. In the beautiful words of Dr. Vinton:—

"When a man can raise himself to that pitch of moral elevation where he can regard himself and his interest as subordinated to some God-approved purpose or achievement, he carries an inspiration with him which is like a communion with heaven. He has grown superior to his accidents. He has immortality teeming in his very consciousness. He treads the world beneath his feet. *He* may pass away, but not the principles he has enounced. You may slay him, but the truth will rise out of his dull dust, luminous with the glow of the resurrection."

CHAPTER III.

SELF-IMPROVEMENT.

THE SOURCES OF BAD MANNERS. — HOME LIFE. — CULTURE OF CHARACTER. — SELF-IMPROVEMENT. — SPIRITUAL CULTURE.

Every real and searching effort at self-improvement is of itself a lesson of profound humility ; for we cannot move a step without learning and feeling the waywardness, the weakness, and vacillation of our movements, or without desiring to be set upon the rock that is higher than ourselves. — W. E. GLADSTONE.

“ Good form consists not in a strict adherence to forms of ceremony : it is an exquisite observance of the feelings of others, and an invariable respect for those feelings. By this definition it claims alliance with benevolence, and it is found as genuine in the cottage as in the court.”

There never did and there never will exist anything permanently noble and excellent in character, which is a stranger to the existence of a resolute self-denial. — SIR WALTER SCOTT.

Good manners are of more importance in home-life than elsewhere. As they cannot be assumed and put off as a garment, we are able to form an opinion of the home manners of a man by his manners in society. As a rule, what are called “ company manners ” are as easily distinguishable as is counterfeit coin from sterling gold. “ A beautiful behaviour is better than a beautiful form ; it gives a higher pleasure than statues and pictures ; it is the finest of the fine arts.” How well it is, then, that no one class has a monopoly in this “ finest of fine arts ” ! While favourable circumstances undoubtedly render good manners more com-

mon among persons moving in the higher spheres, there should, nevertheless, be no positive hinderance to the poorest classes practising good manners towards each other. For what is a good manner? It is the art of putting our associates at their ease. Whoever makes the fewest persons uncomfortable is the best-mannered man in a room.

Vanity, ill nature, want of sympathy, want of sense, — these are the chief sources from which bad manners spring. We cannot imagine a situation in which a man always considerate of the feelings of others, forgetful of self, and who had not lost his head, or left his common sense at home, would be at a loss as to what to say or do. Such a one may not have studied etiquette; he may be chaotic rather than be in "good form," as the slang expression is; and yet, because his head and heart are sound, he will speak and act as becomes a gentleman. On the other hand, a very pedant in form and bigot in ceremonies may be nothing better than the "mildest-mannered man that ever cut a throat." As we can be wise without learning, so it is quite possible to be well-mannered with little or no knowledge of those rules and forms which are at best only a substitute for common sense, and which cannot be considered essential to good manners, inasmuch as they vary in every country, and even in the same country change about with the weather-cock of fashion. Vanity renders us too self-conscious to have good manners; for if we are always thinking of the impression we are making, we cannot give sufficient attention to the feelings and conversation of others. Without trying to be natural, — an effort that would make us most artificial, — we must be natural by forgetting self in the desire to please others. Elderly unmarried ladies, students, and those who lead lonely lives generally, not unfrequently acquire awkward manners, the result of self-conscious sensitiveness.

Shyness was a source of misery to the late Archbishop Whately. When at Oxford, his white rough coat and white hat obtained for him the sobriquet of "The White Bear ;" and his manners, according to his own account of himself, corresponded with the appellation. He was directed, by way of remedy, to copy the example of the best-mannered men he met in society ; but the attempt to do this only increased his shyness. He found that he was all the while thinking of himself rather than of others ; whereas thinking of others rather than of one's self is the essence of good manners. Finding that he was making no progress, he said to himself : " I have tried my very utmost, and find that I must be as awkward as a bear all my life, in spite of it. I will endeavour to think about it as little as a bear, and make up my mind to endure what can't be cured." In thus endeavouring to shake off all consciousness, as to manner, he says : " I succeeded beyond my expectations ; for I not only got rid of the personal suffering of shyness, but also of most of those faults of manner which consciousness produces, and acquired at once an easy and natural manner ; careless, indeed, in the extreme, from its originating in a stern defiance of opinion, which I had convinced myself must ever be against me ; rough and awkward, for smoothness and grace are quite out of my way ; and of course tutorially pedantic, but unconscious, and therefore giving expression to that good-will towards men which I really feel ; and these I believe are the main points."

Vanity, again, is the source of that boasting self-assertion which is the bane of manners. He is an ill-mannered man who is always loud in the praises of himself and of his children ; who — boasting of his rank, of his business, of achievements in his calling — looks down upon lower orders of people ; who cannot refrain from having his joke at the expense of another's character ; whose smart thing must

come out, because he has not the gentlemanly feeling that suggests to us

"Never to blend our pleasure or our pride
With sorrow to the meanest thing that lives."

The habit of saying rude things, of running people down, springs not so much from ill nature as from that vanity that would rather lose a friend than a joke. Some think themselves so well-born, so clever, or so rich as to be above caring what others say and think of them.

"Spite and ill nature," it has been said, "are among the most expensive luxuries of life;" and this is true, for none of us can afford to surround ourselves with the host of enemies we are sure to make if we allow ill nature to produce in us unmannerly habits. Good manners, like good words, cost nothing, and are worth everything.

It is want of sympathy, however, much more than a bad nature, that produces the ill-mannered hardness of character so well described by Sydney Smith:—

"Hardness is a want of minute attention to the feelings of others. It does not proceed from malignity, nor carelessness of inflicting pain, but from a want of delicate perception of those little things by which pleasure is conferred, or pain excited. A hard person thinks he has done enough if he does not speak ill of your relations, your children, or your country; and then, with the greatest good-humour and volubility, and with a total inattention to your individual state and position, gallops over a thousand fine feelings, and leaves in every step the marks of his hoofs upon your heart. Analyse the conversation of a well-bred man who is clear of the besetting sin of hardness; it is a perpetual homage of good nature. In the mean time the gentleman on the other side of you (a highly moral and respectable man) has been crushing little sensibilities, and violating little proprieties, and overlooking little discriminations; and without violating anything which can be called a rule, or committing what can be denominated a fault, he has displeased and dispirited you, from

wanting that fine vision which sees little things, and that delicate touch which handles them, and that fine sympathy which a superior moral organisation always bestows."

Of course we must not judge people too much by external manner, for many a man has nothing of the bear about him but his skin. Nevertheless, as we cannot expect people in general to take time to see whether we are what we seem, it is foolish to roll ourselves into a prickly ball on the approach of strangers. If we do so, we cannot wonder at their exclaiming, "A rough Christian!" as the dog said of the hedgehog.

Without good sense, or rather tact, a man must continually make a fool of himself in society. Why are women, as a rule, better mannered than men? Because their greater sympathy, and power of quicker intuition, give to them finer tact. Nor is talent which knows what to do of much use, if the tact be wanting which would enable us to see how to do it. He who has talent without tact is like the millionaire who never has a penny of ready money about him.

Nowhere is there so much room for the display of good manners as in conversation. Well-mannered people do not talk too much. Remembering that the first syllable of the word "conversation" is *con* ("with"), that it means talking with another, they abstain from lecturing, and are as ready to listen as to be heard. They are neither impatient to interrupt others, nor uneasy when interrupted themselves. Knowing that their anecdote or sharp reply will keep, or need not find utterance at all, they give full attention to their companion, and do not by their looks vote him a bore. Beside the rule that we should not be impatient to get in our word, that a few brilliant flashes of silence should occur in our conversation, another rule is, not to choose for our theme ourselves. We must remember that, as a rule, we

and our concerns can be of no more importance to other men than they and their concerns are to us. Why, then, should we go over the annals of our lives generally, and of our diseases in particular, to comparative strangers? Why review the hardships we have suffered in money matters, in love, at law, in our profession, or loudly boast of successes in each of these departments? Why, lastly, should the pride that apes humility induce us to fish for compliments by talking *ad nauseam* of our faults? We need not say that low gossip or scandal-bearing is quite incompatible with good manners. "The occasions of silence," says Bishop Butler, "are obvious; namely, when a man has nothing to say, or nothing but what is better unsaid,—better either in regard to some particular persons he is present with, or from its being an interruption to conversation of a more agreeable kind, or better, lastly, with regard to himself."

A well-mannered man is courteous to all sorts and conditions of men. He is respectful to his inferiors as well as to his equals and superiors. Honouring the image of God in every man, his good manners are not reserved for the few who can pay for them, or who make themselves feared. Like the gentle summer air, his civility plays round all alike. The love and admiration, says Canon Kingsley, which that truly brave and loving man Sir Sydney Smith won from every one, rich and poor, with whom he came in contact, seems to have arisen from the one fact, that without, perhaps, having any conscious intention, he treated rich and poor, his own servants, and the noblemen, his guests, alike,—and alike courteously, considerately, cheerfully, affectionately,—so leaving a blessing and reaping a blessing wherever he went. We must not confound etiquette with good manners; for the arbitrary rules of the former are very often absurd, and differ in various ages and

countries, whereas good manners, founded as they are on common sense, are always and everywhere the same.

In Japan, when one courtier was insulted by another, he who bore the insult turned round to the insulter, and quietly ripped himself open. The aggressor, by an inexorable law of etiquette, was bound to "follow the lead;" and so the two died. A Japanese having been insulted by an American carried out the rule, expecting his opponent to follow suit: but the American did not regard this rule of Japanese etiquette; and the death-agonies of the Japanese were greatly enhanced by the knowledge that he had sacrificed his life for so ignorant and underbred a fellow.

People who worship conventionality are ever on the rack about "the right thing to do," and as to what constitutes "good form." This sort of folly should not blind us to the value of good manners as distinguished from etiquette.

"Manners are not idle, but the fruit
Of noble nature and of loyal mind."

Were it not for the oil of civility, how could the wheels of society continue to work? Money, talent, rank, — these are keys that will always turn some locks; but kindness or a sympathetic manner is a master-key that can open all locks. If "virtue itself offends when coupled with bad manners," how great is the power of a sympathetic, winning manner which steers between fulsome flattery and merited appreciation!

Men succeed in their professions quite as much by complaisance and kindliness of manner as by talent. Demosthenes, who said that eloquence consisted in three things, — the first, action; the second, action; the third, action, — is supposed to have intended manner only. A telling preacher gains in his opening remarks, by his manner, the attention of his hearers, and makes them feel that he has something

to say, and that he can say it. The successful medical man on entering a sick-room inspires by his manner his patient's belief in himself, and that hope which is so favourable to longevity. Considering that jurymen are scarcely personifications of pure reason unmixed with passion or prejudice, a barrister cannot afford to neglect manner if he would bring twelve men one after another to his way of thinking.

In a recent libel suit, it is said that Sir Charles Russell expressed it as his opinion that the confederates who planned the suit, if prosecuted, would be found guilty on two indictments, — obtaining money under false pretences, and conspiracy in bringing the suit against a woman who, they thought, would prefer to pay ten thousand pounds rather than have her family troubles brought before the London public. Lord Blank, knowing that such evidence existed, called upon one of the so-called conspirators, and advised the payment of the money, which had been obtained under false pretences, asking how the individual would like fourteen years of hard labour. "I am not afraid that any one will suspect *me* of wrong-doing," was the answer. "I beg your pardon," said Lord Blank, "Sir Charles Russell suspects you; and such is the power of his manner in court that he will not fail to convince the jurymen that you are guilty."

Again, has the business-man any stock-in-trade that pays him better than a good address? And as regards the survival of the fittest aspirants for a lady's hand, is it not a "natural selection" when the old motto "Manners makyth man" decides the contest? If kindness of disposition be the essence of good manners, the subject is seen at once to shade off into the great one of Christianity itself. It is the heart that makes both the true gentleman and the great theologian. The Apostle Paul, in his speech on Mars Hill, endeavoured to conciliate his audience when he commenced his address; and his letters, as those of his fellow-

apostles, are full of sympathy and consideration for every one's feelings; because he had learned from Him whose sympathy extended even to the greatest of sinners.

Many persons confound reputation with character, and believe themselves to be striving for the reality of the one, when the fantasy of the other stimulates their desires. Reputation is the opinion entertained of us by our fellow-beings, while character is that which we really are. As well may we strive to be virtuous by thinking of the reward of heaven, as to build up our characters by thinking of the opinions of men; not that we are to feel indifference to them (for only the hardened in crime ever become really indifferent), but we are not to depend upon their appreciation of our work as an incentive to make us faithful in well-doing. Virtue is its own reward, because its performance creates the kingdom of heaven within us, and helps us to find in self-renunciation a blessedness and peace which the world can neither give nor take away. There comes a time in every man's life when he must learn the lessons of self-reliance and of self-renunciation. The last is the hardest of all life's lessons to learn. Just as the mother teaches her little one to walk, so God gives us lessons to show us how to stand alone. According to our receptiveness of these lessons, does character grow and become strong. If we waste our years in grieving after the props which have been taken from us, character deteriorates, and we grow weaker and weaker in age.

A wisely trained character never stops to ask, "What will society think of me if I do this thing, or if I leave it undone?" The questions by which it tests the quality of an action are, whether it is just and wise and fitting, when judged by eternal laws of right; and having once judged, it is not moved by fear of what false friend or treacherous foe may say of motives of action. The true friend — the friend

to whom kind deeds and kind words are as truly works of charity as pecuniary gifts, who is always ready to minister to the wants of those around him, in whatever form they may arise — will not withhold the words of encouragement which Ruskin declares to be the nutriment of every human soul.

But when friends fail, and this “nutriment” is denied, a well-trained character will not allow its possessor to fall by the wayside, as it were, bemoaning its disappointments. Even when the house-door is shut upon a woman, — a daughter, a wife, or perhaps a mother, — and she is pushed into the battle-ground of life without one man of her family to stand by her (we all know what that means to a good woman), if she possesses a worthy character, she will not say unto the Lord, as if afraid, —

“ ‘Here is thy talent in a napkin laid,’
But labour in her sphere, as those who live
In the delight that work alone can give.”

Again, every personal accomplishment, every mental acquisition can be made the means of cultivation of character, so far as they are used to enrich and to ennoble our natures, to enlarge and elevate our understandings, to make us wiser, better, and more useful to our fellow-beings; but these very same acquisitions, when sought from motives wholly selfish and worldly, are not only as transient as the clothes we wear, but often as useless as the ornaments of a fashionable costume. When the mind has learned to appreciate the difference between reputation and character, between the seeming and the being, it must next decide, if it would build up a worthy life, what this character should be; for to build a character requires a plan, no less than to build a house.

Special reforms, as a rule, are to be avoided in this self-

education ; for persons who devote themselves to any one branch of reform are apt to lose the power of appreciating or feeling any interest in any virtue save that one which they have selected as their own, and which they seem to love, not so much because it is *a* virtue as because it is *their* virtue. They soon lose all moral perspective, and resemble him who holds some one object so closely before his eyes that he can see nothing else, and cannot see that correctly ; while he insists that nothing else exists worthy of being seen.

True religious life consists in striving to do the will of God every moment of our lives, and wherein we fail, not to fail as one discouraged, but as one who, mounting up on "stepping-stones of his dead self," reaches heights that otherwise he could not have attained. Where the mind is absorbed in some one object of reform, this constant devotion to daily duties is almost, if not quite, impossible. The mind becomes so warped in one direction, that it loses the habit, and almost loses the power, of turning in any other direction. Goodness is the harmonious development of the whole character in accordance with the will of God. So long as we labour for ourselves, or for any one favourite cause, we are, at best, only special cultivators of special virtues. It is not until we are scrupulous on all points, and indifferent to none, that self-education can mould character into that harmonious whole which it should be the aim and ambition of every human being to attain.

Swedenborg asserts that we each have in ourselves a finite trinity corresponding to the Infinite, namely, Affection, Thought, and Life ; and he tells us that if we look within our natures until we learn to comprehend how everything pertaining to our being belongs to one of these departments, we shall also learn how to make life become the adequate expression of symmetrical character. Our success in using

whatever we learn in every department, the wisdom or the folly of everything we do, — whether relating to intellectual, to religious, or to practical life, — depends on the faithfulness with which we apply these three powers to whatever is presented to them. Teachers who are observant find that there are three classes of pupils. The first class — those who learn mechanically, and who recite word by word monotonously, like automatons, with stolid faces — study only with their thoughts; their imaginations and their affections are untouched by all that passes through their minds. The second class seem all alive to everything they study, and recite with earnest tones, and faces bright with expression. With them the imagination is at work, and everything the mind seizes upon stands there at once a living picture. The third class are of a calmer aspect; their whole being is permeated by what they know. They are constantly studying the relations of things of which they learn to one another and to life. Their affections are fastened on their work, and its influence is becoming a power in their lives. When these three classes of pupils go forth as men into the various walks of life, the first class become the dead-weights of society; the second class, men who may shine while they live, but are seldom remembered when they die; the third class are men of mark in whatever class they are found.

The women who belong to these several classes are characterised in like manner. Those of the first class are work-women whose work never fits; eye-servants (if in domestic labour), never thorough in any work; teachers whose pupils are taught as if they were beings without sense; and, in their highest relations as wives and mothers, they are those with whom nothing goes as it should, whose husbands never know the comforts of a well-ordered home; whose children are dragged up, not brought up. In the second class are

servants whose perceptions are quick, but who leave corners unswept, while making all in plain sight to the eye clean ; dressmakers whose work is tasteful and becoming, but which comes in pieces for lack of being thoroughly finished ; teachers who infuse brightness and quickness into their scholars, but whose instructions are more superficial than solid ; housekeepers who "put the best foot foremost ;" mothers who seek to make their children accomplished members of society, rather than well-trained men and women capable of meeting the duties and emergencies of life. The third class of women are the reliable ones, wherever they may be found. They do everything they attempt well, because there is a sense of fitness and propriety in them which is disturbed by things badly done, and which gives them an almost intuitive perception that whatever is worth doing at all is worth doing well. *They are faithful in all things.* Thoroughness pervades what they do in all departments of life, — teachers, parents, housekeepers, servants. They are the mothers whose children are obedient, and trained for the uses of life no less than for its pleasures ; the wives whose husbands are happy in their homes, if they are capable of being happy anywhere.

When we contemplate these three classes of human beings, we perceive that only one of them can be said to lead successful lives. Two classes, and both of them painfully numerous, fail. Did God, then, who made us to differ, intend that some lives should be barren, and that others should bear fruit ? No, he intended that each and every individual should cultivate the powers wherewith he is endowed ; for means of growth are in us all, which multiply according to the steadfastness of our efforts. Imagination and affection are within us all, differing, not in kind, but only in degree ; and they are constantly at work involuntarily, if we do not voluntarily assume their control. As

soon as the child is old enough to begin to know the difference between right and wrong, the action of these powers should begin to be voluntary, should begin to be under the guidance of conscience. When parents have so trained their children, self-education continues as naturally as fruit develops from its blossoms, evolving the seed at maturity which in another generation bears like flowers and like fruit. As parents do not all hold the same ideas as to the importance of educating their children from the cradle, it must be that there are many young persons who have not had the advantage of starting right, who have lessons to learn before they can plan aright. The earlier they begin, the more readily they will accomplish it; for each year gives additional force to careless or evil habits indulged in.

De Maistre, in his "*Soirées de St. Petersburg*," says: If man as a moral being has not been formed at his mother's knee, it will always be to him the greatest of misfortunes. Nothing can ever supply the want of this education. Teachers have often spoken of the difficulty, even in the best schools, of giving a good education to children, especially to girls, whose mothers are illiterate or ignorant. Particularly is this true with regard to the little refinements of education, the right cultivation of taste, and the training in manners, which go so far toward individualising each member of society. What is learned from the mother is thoroughly learned, and it requires a great deal of drilling at school to undo her mistakes, and remedy her false teaching.

Still what the mother fails to effect for her son, the wife may accomplish, where a wise choice has been made, and love reigns in the household; and the husband may have power to eradicate thoughtless or careless habits in a young wife, for it is never too late for the young to begin the work of forming the character. The principal

thing is to arouse the desire to form it. Thoughtlessness is one of the first habits of the mind to be conquered. It has been called a sin, as well as a vulgarity ; and when we reflect upon what society would be if every one of its members were thoughtless, we can see why the indulgence of thoughtlessness really becomes a sin, though often it is reckoned as a venial one, or at most a failing. All those who seek to educate themselves or to improve their character should determine never to act thoughtlessly, keeping in memory that it is the thoughtless men or women, the small evil-doers, who are the nuisances of society, against whom there is no protection, and who therefore are often avoided, even when possessing the most estimable qualities of character in other respects.

The law of the harvest, says the Rev. Dr. Boardman, is to reap more than you sow. Sow an act, and you reap a habit ; sow a habit, and you reap a character ; sow a character, and you reap a destiny. Our words and acts, writes an anonymous author, always return to us in some one form or another. We may not recognise these spiritual offspring ; but good or bad, radiant or hideous, they always wear the image of ourselves, — ourselves, and yet another. Retribution is the reasserting of the law of creation which pervades the universe. That which we put from us in thought, word, or act is ours, and yet not ours ; we produce it, and yet cannot rule it ; it assumes a life of its own, as the child is child of his mother, and is yet himself. Though born from her bosom, he escapes from her control, and becomes either “an angel to bless or a demon to curse.” It has been well said that there are unseen currents in the universe, whose mighty force is forever sweeping evil-doers to resistless retribution. We see the utter impossibility of escaping from these currents, if once we enter them ; for it is law that encompasses and envelops us, inviolable law. But

even in the workings of law, let the most degraded feel an emotion of repentance or aspiration, and instantly a germ of new life is born, which creates after its kind. Goodness is immortal, and must overcome its foes. It shall put all evil under its feet. As God is essentially Creator, all that lives in him is creative. To all nature went the law forth: "Let each bring forth fruit after its kind." All life is creation, because it partakes of the life of God, who is the Creator. We partake of this created life; but we cannot govern it. We are of the drops swept by the tide of the great ocean of being; but we cannot rule this tide: we are swept onward by that of which we are but particles. Does not selfishness desolate the heart and mind long before the eager seeker of his own pleasure or convenience finds out that his wrong thoughts, words, and deeds have created off-spring of pain, loss, and suffering for him, making his life a desert, of which no one envies him the full and free possession? This we call retribution. We gave to it life; it gives to us somewhat again: it re-tributes.

In the continual flux and reflux of ocean, every drop must come in contact with every other, through the substance which pervades all: so every thought and act of ours, becoming in its turn creator, sooner or later in the circling tide of being comes back to us, and gives us back again, measure for measure, as we gave out. For this ocean of life continually seeks its level. We receive as we give, and we give as we receive. Good is equally retributive; everything produces after its kind. Many seem not to have come up to this law as given by Moses; they repudiate the constant action of an eternal law which man's mightiest efforts cannot repeal. Myriads think that they can escape its action, that they can neglect duty, and yet gain all that they desire. They recognise what they call natural laws, and yet evade the acknowledgment that law reigns everywhere, in

everything. The path of life is straight as the cannon-ball's; it turns not aside for our wishes. The action that we do, of that the weight we must bear. The fault or sin of to-day brings forth its fruit; for what we sow we reap. We must be faithful to the revelation of Moses before we receive its completion in God's love; for unless we obey God as a Lawgiver, only as a Law-preserver will he announce himself to us, and never as the Father. If we do not love our duties which we have seen, how can we hope to have revealed to us the cause of the sense of duty which is laid bare in the revelation of love? This revelation of love through Jesus — who, as the most obedient Servant, became the best beloved Son through faithfulness to law, transcended law, and lived in the bosom of love — is the highest we can attain unto here. It shows us how the soul may become one with God, so that truth and justice and right are its native paths; and when this oneness is attained, the soul seeks truth, beauty, goodness, from the instinctive impulse that springs from unity of nature.

It is said that the primal quantity of being seems to be given to each of us at birth; that it constitutes the difference between mediocrity and talent, between talent and genius. Even though this be admitted, so greatly are the conditions under which spirit is given put under our control, as well as under the working of unknown natural and spiritual laws, that it is in our power to lessen or increase our spiritual force. Like is nourished by like. Swedenborg teaches that if man commits any evil, the evil spirits flock to his side, feed his pride, his passions, his ambition, even beset his reason, overthrowing his power of discerning evil and the government of his faculties; while to those who seek only to do good, the good angels act as guardians, and ministers of strength, making all things work together for good to them. Love is the divine matrix, wherein are evolved all

powers, moral, intellectual, and social. This principle of love unfolds a thirsting and hungering love of truth, endowing its possessor with that inherent quality of the nature or spiritual constitution, whereby power is gained to reach truth by intuition, to feel legitimately, and to think and reason accurately. Unbalanced characters cannot discern truth as it is on all sides, but only just what is presented directly before them. Discernment and discrimination come from culture of the spirit, and love of duty springs from culture of the heart. It has been said that hearts which possess large capacities for love are seldom found accompanied by minds of wide range, but that, when found in combination, they endow the possessors with powers of apperception, conferring even that prophetic sense by which, foreseeing the future, they are able to regulate the present. The fact that absorption in outward phenomena in the passing, the transient, the corruptible, lessens the presence of spiritual power, shows the necessity of spirit-culture, — which is the intensifying of the power and sovereignty of the spirit over the senses, the growing into consciousness of spiritual influences, — so that we are brought to realise the truths which religion teaches, and instead of concentrating all our efforts upon the finite, which is only as a school-ground, we strive to make ourselves worthy of our after-life, our immortal destiny. Spirit-culture does not war upon the finite, nor condemn or underrate the outward, but it brings appreciation of the infinite within us. The outward is holy while it is subject to the inward. The infinite creates and blesses the finite; but when the spirit given to us to be a sovereign becomes a slave, and creeps like a reptile under the hedge of the sensuous, it first debases, and later stings and tortures. Spirit-culture will bring us into communion with the Father, whose offspring we are, so that we feel our living spirits to be rulers over the outward. God never

speaks through the senses, for it is spirit only that searches his deep things. Is it not worth while to cultivate and perfect the consciousness of such a nature ; to lean forward to eternity while the straws of time float hither and thither at our feet ; to live so near to God that we can feel the beatings of the Heart of all things ? Is this an inheritance to be carelessly thrown aside for the amusements of the school-ground ? In the soul alone does God reveal himself to man : it is the door into the Infinite Presence, — once opened, never shut. Deep questions are only answered by deep thoughts. As we live from the spirit, so flows the spirit upon us ; and the soul is kept in a state of continual receptiveness. The presence of thought over feeling, of love over selfishness, becomes easy to those who live for the immaterial as well as for the material ; for faith in the spiritual produces life, and is strengthened by the inspiration which comes to those who “consider” or think on spiritual things. The true mode of spiritual growth is to think, for the tendency of thought is to strengthen the affections ; the more we think of a truth, the more we love it. Thought and affection play into each other’s hands ; the deeper the thought, the fuller the love. A genuine conviction always triumphs, for it works through word and deed with God-given energy. Action flows from thought and love, — not that fleeting sentiment miscalled love, but love as a real principle, from which outrolls the all-sighted faculties and properties of mind. Such love increases tenfold by exercise. A mother lavishes care, feeling, life, upon her child ; but the fount overbrims the more it is drawn upon. If I save your life, you have bound me to you forever, for it is the giver who feels gratitude ; the lover loves, the imparters receives. Man may love God, but God must love man. Man spurns at and wrestles against God, but God can only love the child of his bosom. As love increases love, so does thought

bring thought; and, as we have seen, action flows from thought and love. That which is most predominant will appear. Faith is continually passing into works; and these works, in all the varieties of individual manifestation, tell whether we are living only for time, or for time and eternity.

Great patience is needed with ourselves, for the human soul is like a child set down in the midst of cross-roads, with by-paths leading in all directions. If in the past we have left the one straight road for the apples of promise, if we have stepped aside to pick flowers which faded in our hand, we have only to retrace our steps, and move steadily onward. If we move away from our errors, we do not have to burden ourselves with their weight. The pilgrims for eternity may be serene; great scope is theirs for experiment and action. Effort brings power; and though failure comes again and again, we know that failure is of time, and that success is of eternity. Truth and love, being in their nature infinite, must eventually attain and preserve sway over delusion and error. When the soul has learned its lesson, perhaps through untold suffering, it will then understand the great spiritual fact that underlies the mystery of the home-feeling which God has shadowed to the race in the instinct by which the child clings to the parent, the patriot falls in defence of his fireside, and the exile moans in his dying delirium for the breath of his native land. Man is unwittingly bound to God by ties of spirit through his deepest sympathies. Those ties cannot be broken; nor can the ties that unite families be severed without bruising the ties that bind us to a God of love. If we love not those whom God has given us to love, we deceive ourselves if we think we love the Giver. The affections and impulses born in this finite life — filling it with pathos and beauty if carefully and tenderly nurtured, or desolating it with anguish and despair if

violated and broken — are the very ties which unite us to the Eternal, the Unseen, the Infinite. Our Father treats us as wayward yet beloved children, drawing us to himself in many ways (from all the temptations and wiles that surround us) by an instinct that amid the fulness of the transient yearns for the enduring ; so that

“ If goodness lead us not, yet suffering
May toss us to His breast.”

Every trial faithfully borne increases our knowledge ; for all experience is an inlet to some portion of truth, and the highest truth must be a matter of experience. This did Jesus insist upon in his conversation with Nicodemus : “ A man to know a truth must be born into it.” This was as if Jesus had said to him, “ Attempt not to solve the problem of divine power in man, for a man to understand this must be the possessor of this power.”

We can only learn all the secrets of the spirit through experience, or life of the spirit. Every genuine experience brings nearer to God those who cultivate the graces of the spirit. “ How can a man be born again ? ” asked Nicodemus of Jesus, as if he knew of no birth of the spirit. There is no outward fact that has not its parallel in a spiritual fact ; nothing in the world itself which has not an answering fact in the world of thought and feeling. The genuine Christian feels spontaneously that things seen are temporal, things unseen eternal, and knows that before we can see higher truth than that which we now see, before we can understand a spiritual power greater than that we now possess, we must be born into it. This birth to the soul takes place whenever it has been prepared for deeper and wider experiences — prepared to pass onward from one truth or from one spiritual experience into another.

Life is the opportunity of the soul, to see what the soul

will do with it. Every circumstance about us, every relation we sustain, every experience into which we are brought (with nature or with persons), is a gift of God's, replete with opportunity to use it for our own good or for the good of humanity. Every circumstance, position, or occurrence, if rightly recognized, awakens within us thought and emotion; and thinking and feeling is life. Highest thinking and feeling is spiritual life. The nearer our nature approaches the presence of Infinity, the more do the grand and sublime absorb it. Therefore the highest good that any person can do for us is to bring to us experiences which rouse our spiritual faculties into action. Thus indignation, awakened by treachery, or injustice, or evil of any kind, may become the lever which will remove rocks from the paths of others who are too weak in spirit to resent evil. "I wish that I could see you angry," said a physician to a patient, "then I should know what to prescribe for you; but when your nerve-centres become depressed, from your feelings having been wounded, there is no medicine I can give you that will raise you from the nervous prostration which follows."

If we are strong enough, as we all have a power of making ourselves, to meet the events and the duties of our daily life, recognising the opportunities given to us as divine, then we shall grow in knowledge of the divine significance of all the experiences of life. God appoints them all; all have a divine meaning. He permits the treacheries which arouse the sleeping soul to action, the blows that strike through helmet and mail down to the heart, that by his own anguish man may be awakened to the claims of suffering humanity.

To piety as to genius, life is always great. No circumstance, no position, is commonplace; no action that is right to be done is low or mean; and as we increase in soul-culture, in profoundness of thought and feeling, so do we approach both states; for, so far as life becomes holy, full of

love to God and our brother-man, so does it grow rich and poetic. The saint is the peer and brother of genius. From the hour in which we accept all that comes to us as coming from God, to work out some great and wise purpose of his own, we gain in spiritual strength. The soul is born through its seeming death-throes into a new life. Doubt and despair vanish. The conquered sorrows are yoked together to help on the work of development. "After the crucifixion comes the resurrection." To be able to feel a fellowship with Christ's life, to recognise similar struggles, similar experiences, helps to raise the soul above all disappointments, all sorrows, and enables it to bear bravely lack of sympathy, false accusations, even the tearing apart of the heart's tenderest fibres; for when all transient things are subdued to that state where the soul can say, as said our holy Master, "Thy will, my God, be done," then it lives in unison with God, confident of his assistance, and sharer of his power. All of eternal value that we possess, we possess as children of God. Only through suffering borne with fortitude, and conquered, can we come into the fulness of our inheritance as children of God.

"To suffer woes which hope thinks infinite;
To forgive wrongs darker than death or night;
To defy evil which seems omnipotent;
To love and bear; to hope till hope creates
From its own wreck the thing it contemplates,"—

this is to be

"Good, great, and joyous, beautiful and free;
This is alone, life, joy, empire, and victory."

CHAPTER IV.

MORAL ETHICS.

FREE WILL.—DUTY TO SELF.—SWEDENBORG'S VIEWS.—SURVIVAL
IN CULTURE.—SELF-IMPOSED ADVISERS.—BLESSEDNESS BETTER
THAN HAPPINESS.

This above all, — to thine own self be true ;
And it must follow, as the night the day,
Thou canst not then be false to any man.

SHAKESPEARE.

Whom the rods of discipline do not awaken, the scorpions of remorse shall. — *Proverb*.

A man's heart deviseth his way ; but the Lord directeth his steps. —
PROV. xvi. 9.

It has been said that the will of man resembles the motion of the earth, — he moves as his course is determined, but it is upon his own axis ; and he moves, as it were, through space, no other power being able to interfere with his spiritual energy or his personal determination. And yet that movement, free as it appears to be, was caused originally and is sustained perpetually by influences external to himself, of which he is at once aware and yet in practice unconscious. Hence, as Spinoza said, not only do we not know the causes by which our actions are determined, but by the nature of the case we cannot know, and therefore we are free. Thus man is a law unto himself, and over all things else, on matters that concern his own self-

conscious existence. In the only intelligent sense which the words can bear, he is a free agent "to run the course that is set before him." "Suffer it to be so now, for in this way God is guiding us," were the words of Socrates; and Spinoza wrote: "In the mind there is no such thing as free will; but the mind is determined to will this or that by a *cause*, which is determined by another cause, this by yet another, and so on to infinity." Tyndall reasons that if our organisms, with all their tendencies and capacities, are given to us without our being consulted; and if, while capable of acting within certain limits in accordance with our wishes, we are not masters of the circumstances in which motives and wishes originate; if, finally, our motives and wishes determine our actions, — these actions cannot be said to be the result of free will. Now, in a certain sense this is true; but if life is an arena for the fulfilment of duty, for the right exercise of our most wonderful power of will, as has been said, we should so educate our wills as to make us masters of these very circumstances, which he presents to us as such formidable antagonists. In fact, if we know our inherited proclivities, our hereditary tendencies, we have only to determine in youth to conquer them, and we can conquer, so strong is the power of will. There are many false ideas to be rooted out of our codes of social ethics before the young can become able to start with a fair chance of educating the will aright, or of winning the battle of life. False delicacy of feeling, false ideas as to the requirements of honour, make much of the misery that we find in the world. In order to do our duty, we must have correct ideas as to the requirements of duty in our relations to others, that we may feel, will, and act, with proportionate reverence for all, in their various degrees and according to their several claims. We cannot act rightly even to ourselves until we estimate correctly our duties to others, and

our relative position to each. Upon some it would seem as if God had bestowed that clearness of vision which enables them to estimate correctly all these claims, no matter what complications of interests may arise. These exceptional endowments come from inheritance and correct instruction combined. Others, again, seem to have their minds warped by inherited ideas or by wrong training, so that they are unable to form just judgments as to their duties ; and of this kind are those who are not masters of the circumstances which have given the bent to their minds. We hear it said sometimes of a man : "He is a good man ; but let him get an idea into his head, and, right or wrong, you cannot get it out. You might as well try to draw the gnarled roots of a cedar-tree out of the ground." Such a man proclaims himself to the world as holding the idea that he can never be wiser at a later period of his life than he was at his first start. In his family relations, let him once be led into a prejudice or an animosity, and no one can reason him out of it ; he can desolate his own home, even, and bring untold misery upon himself and all who live under the roof with him. How important, then, that suitable instruction should be given in youth as to what constitutes one's duty to one's self, and what being true to self means. On this subject Dr. Mortimer Granville has said that the inner, the better self, the principle of humanity which inspires a man with correct and lofty ideas of duty and conduct befitting the dignity of his nature, origin, and destiny, is the self in respect of which it were well for him if he could be thoroughly selfish. True wisdom points to this view. Self reigns within and over us ; it supplies some of our highest impulses, and casts around us the most effectual of safeguards. Without a due consideration of the higher wants and needs of self, — of the soul, — a man may be led into committing spiritual suicide. The lawgiver set up in the

heart of every man is self. Conscience should be the minister of self, not the opinion of one outside of self. There is a still small voice which will expound the principles of duty, of personal self-government, conferring correct self-directive power on those who listen ; and if they are responsive from day to day, they will be led day by day into the truth. No man is responsible for the acts of another, — each one for himself alone, — and each one is responsible for the safe custody of self : it is the one treasure confided to his care at birth ; it is the talisman of his journey through this strangely contradictory stage of existence, wherein Nature speaks in parables, and most true sayings are paradoxes, says Dr. Granville.

If the still small voice in each self or soul be listened to and obeyed, self-development follows as naturally as the full ear comes to the blades of wheat that are not trampled down. But, as has already been said, wrong ideas of duty are inculcated in youth, wrong opinions are planted, thus sowing the seed for a harvest of tares, thorns, and thistles, instead of the full ripe ears of wheat. Life would be happier, it has been said, and religion more a thing of daily experience, if we were less trammelled by the traditions of words and false notions of duty ; if those who rely upon the thoughts of others were to bestow more attention to subjects which have been treated in a misleading way, and think out for themselves the falsity of the principle clothed in a manner to make it speak with authority. The crime of crimes which cannot be forgiven or repaired in this world or in the next, as far as consequences are concerned, is the mistaking evil for good, or good for evil. Every cause, once set in action, must inevitably bring its consequences ; but by a knowledge of causes we may avert evil effects, as well as produce good effects. And this is as true in morals as in physics.

To illustrate the truth contained in the lines at the head of this chapter : —

“This above all, — to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.”

It is well known what false ideas prevail in reference to the breaking of an engagement of marriage on the part of a man, which reflect upon the man a disgrace that is never meted out to the girl or woman who breaks it. This state of feeling arises from the want of suitable instruction as to our duties to ourselves. We are told to love our neighbours as ourselves, not better than ourselves; and, as we have seen, we must love ourselves in a right manner, or we cannot love our neighbours in a right manner. We must understand our duties to ourselves before we are competent to understand our duties to others. Then it follows, as the night the day, that we are able to fulfil our duties to our Creator and to humanity.

The human soul needs to be mated to develop all its value, and men or women who marry without being mated commit the most cruel wrong that can be committed against themselves. We will suppose the case of a young man who has perhaps been led into an engagement too rashly, and who upon a more intimate acquaintance finds that the woman he has chosen does not possess the qualifications for happiness in married life with which he had endowed her. His respect weakened, his judgment shows him that he has mistaken a caprice for love, and that a life-union would mean misery for both as long as they should live together. Realising this, he resolves to break the engagement, notwithstanding that all the preparations have been completed for the approaching marriage. Great moral courage is needed to take such a stand; for the majority of mankind would be so much in awe of the censure of their fellow-men, that

they would rather incur the miseries of a loveless union than release themselves from such obligations in a way which the world considers dishonourable. No man of strong soul who understands the requirements of duty will flinch from the stern task; for he knows that "disobedience to duty is punished by the avenging Furies that pursue through life, and tease the soul into torture."

"Possessions vanish and opinions change,
And passion holds a fluctuating seat;
But, subject neither to eclipse nor wane,
Duty remains."

No less a personage than the late Robert Browning broke off an alliance, after finding that the titled English lady of rank to whom he was engaged did not possess the qualities of heart (or temper) which had, coupled with her high position, caused him to contemplate entering into a second marriage. It has been said by some who were ignorant of Browning's attributes of character, that he sought wealth in a second marriage; but this is not true. One of the richest of Englishwomen, with no children save one son, offered to settle half of her fortune upon his son at a time when the son was entirely dependent upon his father; and Robert Browning did not even weigh the advantages to be gained for his son in such a marriage. He knew the duty that he owed to himself too thoroughly to seek or accept wealth as a recompense for all that he would have been deprived of in an alliance with one who was not congenial to him. Neither could Robert Browning accept marriage for sisterly companionship. Any marriage but a true one was a mockery to him; and for this reason, still again, he had the moral courage to face the truth, which led to the annulling of a compact that had been announced under a misunderstanding.

Such an example should inspire similar courage in men who have contemplated the sacrifice of their own happiness,

involving of course the future happiness of their wives ; but by false reasoning and misleading maxims handed down as principles, the mind is often so warped that those who have not been correctly instructed as to the requirements of duty are unable to form correct judgments of their duties to themselves. No woman who would make a good wife and mother would seek compensation in a law court ; therefore, if this penalty should follow, how fortunate should the man consider himself, who, mulcted for damages, escapes life-long companionship with a woman whose balm for wounded hopes (not wounded love) is gold !

Another misleading maxim is thus mentioned and commented upon by a writer in the Boston "Christian Register" :

" 'Let nothing but good be said of the dead,' is one of those sayings in which the world embodies a maudlin and dishonest sentiment. I hold that of the dead as of the living, what ought to be spoken is the truth.

It is difficult to accredit the original utterance of such a maxim to any other man than one whose life had been so void of good deeds as to cause him to fear the judgment of posterity. Certainly we have a precedent in Scripture, where the evil deeds of good men are recorded as examples to warn of the inevitable consequences of sinful acts. The just man would desire to have his descendants profit by a knowledge of inherited traits of character, inherited proclivities, which would enable them to steer their barques clear of the shoals and rocks which lie in the stream of life. Our ancestors alone can place these warning buoys or lights which mark the dangers. I would say, "If there is one trait in my character worthy of imitation, then imitate it ; and with the last look bury all of my imperfections and infirmities with my remains, excepting such as can be held up to my children as entailing upon them inherited tendencies which they must struggle to overcome." Certainly in no family belonging to

cultured society would the faults, errors, or sins of its dead be alluded to, unless a tendency to the same had been transmitted, and were bringing out in practice the inevitable entail of consequences. We are living in a marvellous age of progress, in which, as Reid has said, the mind has attained an upward and onward look, and is shaking off the errors and prejudices of the past. Both mankind, and the laws and principles by which they have been swayed or governed, seem about to be redeemed from slavery. Christianity is the tree of life, now being planted again in the world; and by its own vital power it has been year after year casting off the opinions of men, like the external bark which partakes not of its life. Lecky, in his "History of Civilisation," has compared the white fleecy clouds which scatter themselves over the blue vault of a summer sky, yet hiding the sun, to the creeds and dogmas which obscure the rays of the true sun of righteousness, — a comparison as true as it is beautiful.

More and more are all sects, all denominations, drawing nearer to the vital truth on which Christianity is founded; namely, that all religion has relation to life, and that the life of religion is to do good, to love one another, to make one another happy. We have not any religion, said Rev. Frederick Robertson, when we do not try to do this. We are most religious in every sense of the word, both as to God and as to man, when we love one another most.

Love is the divine matrix wherein are matriculated and graduated all powers, moral, intellectual, and social. This principle of true love (not the fleeting fancy or motion of substance miscalled love) unfolds or develops in its possessor a thirsting and hungering for truth.

Swedenborg received, republished, and explained, better than any other man has done, that all things sprang and still spring from spiritual fountains of causation. This is the foundation of truth upon which the science of the future

will be built. It is the core of all inspiration. In dealing with the causes of human discord, Swedenborg precludes the possibility of intelligent appeal in his explanations. According to his ideas, if a man commits any evil, the evil spirits flock to his side ; feed his pride, his passions, his ambition ; even beset his reason, and overthrow his power of discerning evil and the government of his faculties : while, to those who seek only to do good to their fellow-beings, the good angels act as guardians and ministers of strength ; as the Bible tells us, making "all things work together for good."

The late Walter Bagehot, in his book "Physics and Politics," has shown us how, before mankind was controlled in any degree by religious instruction, the fear of the wrath of the gods had a restraining influence ; and how the doing of anything which was believed to be unlucky would as surely entail evil consequences as would the putting on something that attracts the electric fluid. In this belief, still prevailing in all savage tribes, we find the rudimentary germ of Swedenborg's teaching. It remains for future generations to discover the laws that he declares govern the results of acts which, like the conductors of electricity, attract either evil or good consequences. Is this teaching of the Swedish Seer what Tyndall would call "survival in culture" ? The savage's idea is that by doing anything which his tribe considers unlucky to do, one cannot be sure that harm will not be done, not only to the person in fault, but to those about him also. As in the scriptural phrase, doing what is of evil omen is like one that "letteth out water." He cannot foretell the consequences of his acts, who will share them, or how they can be prevented. The dread of the powers of nature, says Bagehot, or of the beings who rule those powers, is properly upon grounds of reason as much greater than any other dread as the might of the powers of nature is superior to that of any other powers.

In the earliest historical nations the corporate liabilities of states is, to a modern student, their most curious feature. Not only the violator of the rites of the *Bona Dea*, but all the Romans, are liable to the curse ; and so all through ancient history. What is peculiar in early societies is that the whole community is possessed with the idea that if the primal usages, the traditional observances be broken, harm unspeakable will happen, in ways one cannot think of, and from sources one cannot imagine.

In some parts of Russia there is a traditionary belief that the faithful performance of filial duties to a mother brings good luck, and that the neglect or disregard of such duties brings bad luck. The mother presides at the head of her son-in-law's table, and receives the homage of all the members of his family, taking precedence of her daughter-in-law. The Wyandotte Indians hold their mothers in the same high respect, having a like superstition or tradition in reference to the penalty which they would have to pay as a tribe if they broke the tribal customs. Should a "Newton of the mind" arise, as Macvicar and Buckle have anticipated, to disclose the connection that surely exists between the laws governing mind and matter, the door will then be thrown open for a more scientific investigation of psychical realms than can be pursued before "the missing link" between mind and matter is made known. As these higher laws become known or better understood, these traditions will be seen to have had their foundation in them; and men, women, and children will be led by a knowledge of their inevitable operation to seek first the kingdom of heaven in the performance of duty, that all things may be added which work together for good to those who love goodness. They will learn that all the universe of God, angels and archangels and ministering spirits, are working with them to help them conquer the powers of evil. The very laws which unknown and

disregarded create so much of suffering, overwhelming the innocent with the guilty, will then bestow peace and strength. There are persons who, from the felicity of their natural organisms or dispositions, desire only what is good; who act from love, and show pure morality in their actions; who keep all the laws from their youth up, as did Nicodemus. They are the ones who find their happiness in blessing the lives of others, — a reflected happiness, it may be; but it is a reflection from the light of God's countenance. It is the state which Carlyle called "better than happiness." It is blessedness, — the blessedness of knowing that

He always wins who sides with God;
To him no chance is lost:
God's will is sweetest to him when
It triumphs at his cost.

Ill that God blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His sweet will.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

LATIN HYMN.

It has been said that it is easy to moralise, easy to give advice; and it is quite true that it is easier to give than to take, however greatly it may be needed. Unsought advice is considered to be too cheap for utility, and like advice from the young to the aged is repelled as an impertinence. Quite different is it when one seeks counsel of another; but even then the one who seeks it, in order to profit by it, must be able to feel a thorough assurance that disinterested goodwill and honest intention prompt it. It is astonishing to see how many there are who are ready to give advice, yet give nothing else. No one is competent to advise another

who is not free from all personal motive of selfish interest, or even inclination, and who is not well assured that he sincerely wishes well to the person whom he counsels. Nor should advice be given by one who has not made himself acquainted with all the facts of the case in hand from the one most interested, with their special bearings viewed from that person's individual standpoint. After weighing all such facts and views fairly, with due care and forecast from his own point of view, he should compare the two sets of views, if they differ, as well as ponder all their resulting considerations as best he may. Not until he has put himself, as it were, in the very shoes of the one seeking his counsel, is he competent to give sympathetically his best judgment.

The younger members of a family are always privileged, and should be encouraged, to give their opinions, as it helps to form the judgment, thus developing the mental powers. There are many Christians who believe what the Bible tells us; namely, that every event of our lives is ordered by Providence, and overruled by Him for good. To such Christians advice must seem intrusive unless asked for, even when given by their elders in years. They have learned by experience the truth of these lines by Telfels:—

“When the will of God I do,
Then what I will God wills too;
But if I cross his holy will,
God follows his own purpose still.”

Advice which shows ignorance of the true position of affairs, coupled with censure, may always be set down as having its wellspring in a selfish, hollow, and hypocritical nature, eager to improve the opportunity to wound a superior nature. Advice of this kind when given by those connected by ties of blood or of marriage, can often hurt loving hearts to the core. To be wounded in the house of one's friend is as hard to bear as it was in the days when it wrung

pathetic words from the soul of the Psalmist ; and now, as then, the poet-soul is often goaded into lamentation, or into making his experience profitable to others. "I have long time holden my peace ; I have been still, and refrained myself," said Isaiah. But there comes a time to all earnest natures when they are forced to use the disciplines of life for the good of others. You are born to turn every element in your character to use, says Robertson. As the prophet was goaded into noble impatience, so now are men and women goaded into work that will live after them. The evils which befall us can be turned by the strong will into channels of good ; for not one word is ever said, not one line written, that cannot be made, in God's beneficence, a blessing unto many. All that we have to do is to follow the inner light, perform our daily tasks as laid down for us by Omnipotence, knowing that,

" Or good or ill,
All goeth as God will."

Our Father never endows any one of his children with uncommon talents without requiring uncommon work. Although the one to whom some special work is thus given might prefer to abide by the old Norse ordeal of walking over red-hot ploughshares (when wrongfully accused), he will not be permitted to fight the evil, and overcome it, in any way but God's way. There have been cases in which women have borne silently, year after year, the most cruel wrongs, until, scourged by wrongs inflicted upon others, they have arisen, in the might of their strong spirits, to right the wrongs of the helpless. It has been said that he who is master of himself is also the master of circumstances ; but there are wrongs so appalling to a tender, loving heart, that the most courageous soul would rather suffer under them, as martyrs suffer, than master them at the cost of inflicting

suffering upon others. These are the cases which God takes hold of, hammering and forging the iron atoms of the will in the furnace of affliction, until, in their white heat, they are bent in the direction which he wishes them to have. No man can escape his destiny. Before the neutral centre of the earth was placed, this destiny was planned. The laws of character were laid out for a distinct purpose in every individual, in order that a part of God's work on earth might be done by each one of us.

"All is free: that is false.

All is fated: that is false.

All things are free and fated:

That is true."

ROBERTSON.

Reasoning as Robertson reasons, a woman might say: "If my house-door had not been closed upon me, I should have remained in my prairie home; and if I had remained, I should not have heard, on the deck of an ocean steamer, the conversation which turned my mind into a channel which saved me from becoming a burden to myself and to others. If I had not heard that conversation, I should never have investigated a subject which, taking my mind out of the grooves it was running in, has brought me great comfort, and enabled me to find happiness in doing my share of work for humanity."

This is the way God works; and we, blind mortals, call it fate. It has been said that fate is simply the universe telling us we are on the wrong road, and that we must change our paths to find the right one. There is no affliction so great that it will not go down before a healthy human will that trusts in God, and submits to be led as He wills, not setting up human will in opposition, and choosing counter-paths. In order to profit by our experiences, we must learn our lessons slowly and in divers hard ways; but this very

slowness makes them true and strong and sweet, and we find them so fruitful of spiritual blessings that we grow very sure of final victory, for

“He always wins, who sides with God.”

It is much easier for some to learn the lesson of submission than for others; but this is the great lesson which Christ taught, in his life as well as in his death; and not until we have learned it can we expect to partake of that “peace which passeth all understanding.” If we are by nature unsubmissive, rebellious, we cry out when affliction comes, and even doubt the existence of a God who can rob us of our dearest treasures. But we cry in vain. Inexorable law confronts us, and says: “My mandates have been broken, and the penalty must be paid to the breaking of the last heart-string.” “Great souls,” says a writer in the “Christian Register,” “are always loyally submissive to what befalls them;” but the law of inheritance works here as elsewhere, and it is easier for some natures to submit than it is for others. It is not our merit, but God’s mercy, which creates peace out of pain, and oftentimes changes despair into resignation, and resignation into actual happiness, until we are able to count among our best blessings some of the experiences of our life which were once our sharpest woes. Differences of nature come from the same source as the individuality of bodily conformation, of gait, of features; that is to say, from ancestors. It is impossible to entirely escape the tyranny of organisation, but whatever proclivities we have inherited we are free to overcome. If a man inherits a tendency to say things which are not true, unless he is a diplomat, a politician, or a newspaper reporter, he can overcome the tendency. If he be one of these, there is no hope for him; for it is hard, even for the man who loves truth, to be as accurate as he desires to be, holding such positions.

Without a love of truth and a sense of duty, no man has a sure foundation for manliness of character : with the kindest disposition, he will fail in those relations of life where failure means shipwreck to those who are dependent upon him. Truth is the foundation of character, upon which duty builds the structure. Gratitude is its trend, but not that kind of gratitude which comes from a lively anticipation of a continuance of past favours. Where love of truth and gratitude are found, there also will dwell generosity. The more generous the nature, the more intensely is gratitude felt ; and with these qualities of character will be found other qualities which confer on their possessors that greatest of powers ; namely, the power to rule the use of their powers. In such natures sets the current of a will subdued by submission, resignation, and obedience, to that peace which it is not in the power of the world to give or to take away. To them conscience is not the growth of human judgments and opinions alone : it is the voice of an eternal right which comes from a living righteousness without ; and even though the experiences of life may be such as to make it seem that God, in whom their faith never wavers, is a Father whose first-born is sorrow and whose law is trial, they will learn to look all forms of sorrow in the face, and to meet bravely the trials which keep their lives " forever on the strain, this way and that, dividing the swift mind, till the battle rages round as raged of old the fight around the body of Patroclus, from morn till even, and is taken up again the next day and the day after, and for year after year, incessant as the waves and as changeful in its force."

" Your mother has been at variance all her life," said one member of a family to a daughter, who repeated it to her mother. " Yes," was the answer, " I have been at variance all my life, — at variance with evil ; and I feel strong to persevere to the end, for I have God on my side, and He will

help me to overcome evil with good. I shall continue to do the best I can in return to those who have done their worst for me." "I have heard in America," said Lord Norbury to the same mother, "that you have had an awful row with your family." The mother replied in the words of Juvenal: "If that's a row indeed, where one strikes hard, and I stand still and bleed." To a woman possessing that worthy pride which leads her to keep all her family troubles locked up in her own breast, and who has been able to do so for scores of years, it is a great humiliation to have them bruited abroad to the world; but should the necessity come, in the line of duty to a child or to others, she is the one who is able to conquer that humiliation, and, perchance, to bring grace and blessing to all in the future by her full and free forgiveness of the past. This can only be done by those who receive such power from Christ, — from his example, — who taught us that as the children of God we can reach up to love's greatest height and tenderness, — to enemies as well as to friends. This "good will and peace," which all possess who live according to the requirements of the Gospel, has its root in love and charity, and is identical with truth and justice and purity and courage. Rev. S. A. Brooke, in his life of that Christlike man the Rev. F. Robertson, tells us that in Robertson's denunciations he spoke as if he had deeply inbreathed the spirit of Him who, of all, spake sometimes most severely, as well as most lovingly and tolerantly. All lovers of justice must feel sympathy with Robertson, when he said, though preaching the forgiveness of injuries, "I am still, in many cases, for the Christian's virtue of an English oak stick with an English hand to lay it on, and show mercy when you have done justice." But where the question of inherited proclivities comes in, one must be all the more merciful; though, even when craniology, education, circumstances, are all taken in, there is a something,

where the proper bent has been given, which can rise above all wrongs nobly. Not admitting this, we must allow that the defence made by a prisoner for stealing to his judge, was unanswerable. This was at a time when stealing was punishable with death. "Mais, mon Dieu, Monsieur, il faut vivre," said the prisoner. "Je n'en vois pas la necessité," answered the judge, and sentenced the starving man to death. We are told that one eccentric trait may lie dormant for generations, and then crop out in a character that otherwise would have been quite faultless. Surely, then, these hereditary tendencies should be known to families, in order that they may be guarded against. We know that we have all descended from savage races in the remote past, and that it is the silent toil of many generations that becomes the transmitted aptitude of later ones ; but ever and anon there crops out some trait which tells us that the savage instinct, though lying dormant, is still there. The late Walter Bagehot said, in one of his family illustrations of inherited proclivities or tendencies, "Persons who stand up for the dignity of philosophy, if any such there still are, will say that I ought not to mention this, because it seems trivial ; but the more modest spirit of modern thought plainly teaches, if it teaches anything, the cardinal value of such facts." Such family experiences fall very hard upon those who see their relatives and friends through the atmosphere of their own love and truthfulness. "Another of Blank's idols shown up" was an accustomed family comment in one family, when like or similar experiences revealed the golden idol's feet of clay ; but all such revelations can be made to bear fruit in one way or another. It is when the heart's blood is being drawn that the heart of genius is revealed. Censure and slander may pierce it to the last, but they are perhaps the goads needed to keep the energy up to its boiling-point. If in boiling over it should scald those who apply

the goads, that is but the effect of the fuel which Providence has permitted to be used for some good end. Those who cannot understand the character of another always misrepresent it, and no man is ever understood excepting by his equals or his superiors.

Great power of sympathy arises out of great sensitiveness, says Schopenhauer ; and those who are selfish by nature, in time of trouble are "like a broken tooth and a foot out of joint." Oil and water can as well assimilate as a selfish and a generous nature ; and if the disciplines of life bring barriers between such natures, though the loving, sensitive nature may rebel against such barriers, it will be like "kicking against the pricks," as Saint Paul said, whose mantle of charity was large enough to cover all frailties. It is so easy for some to forgive, so hard for others ; but even the most generous nature will sooner or later dauntlessly assert itself against a selfish, craven nature, when brought in contact, though always keeping in mind the divine law of forgiveness, even when sinned against seventy and seven times. It is not in a selfish nature to forgive. "Cowards have done good and kind actions, but a coward never forgave." A mean nature is not even able to estimate rightly the motives of those who do forgive. The power of forgiveness dwells only in the hearts of those who seek to follow in the footsteps of our Holy Master, — those whose daily conduct evidences their conviction that his commands must be obeyed, not violated nor broken in one jot or tittle, if they would be his followers in spirit, not in lip-service. It has been said to be the peculiar privilege of ingratitude to wound hearts that have become indifferent to the conduct of those upon whom no kind offices have been bestowed ; but even where injuries have been inflicted in return for benefits, if you would know the happiness which the true Christian knows, forgive the offender, and the wounds will close of themselves.

Christ does not anywhere tell his disciples to forget : he teaches us that the memory of the wrongs which we have inflicted upon others will follow us into eternity to scourge us there. A generous nature expiates its wrong-doing here : it is only the selfish nature which is left to undergo the tortures of remorse in another stage of existence, calling out, as Dives called, for relief. Remembered wrongs may be made of service to humanity. We who are the offspring of God, who as his children may inherit his qualities, can no more forget wrong-doing than he can forget it. As long as the soul is left to chafe against its prison-bars, so long will the memories of cruel injustice, of wanton insults, of malevolent influences, stimulate the action of the brain, at each fresh repetition of wrong ; and the victim will live over the memories of all past wrongs which have eaten their way into his heart, to sleep there, perchance, unless some stunning blow arouses them. Even when happiness has blossomed from the roots of past suffering, forgetfulness is still impossible ; and it is useless to preach it as our duty, as if it were possible, when not even Omnipotence can sponge out the records of the brain, unless He wipes out the memory. We are put here to do our share of the world's work ; and God, with his disciplining hand, leads each one of us, no matter how reluctant, into the work which He has planned for us to do.

The laws of human progress are inexorable ; and if the soil does not suit the plant, the latter must be transplanted, though at the cost of detaching every fibre from the clay to which it clung. Who does not know how painful it must be to be ever misapprehended, misinterpreted, and misrepresented ; to have his best motives, his kindest purposes, his most unselfish acts, all set down in malice, or that uncharitableness which attributes even deeds of mercy and love to some wrong motive ? To be made to suffer, for the sins of

others, and not to succumb under such injustice and wrong, one must possess something of the character of Christ, who is our pattern under all suffering. The misunderstandings of him in his childhood and youth, the derision and hostility evinced toward him in his manhood, the false accusations and the attempts to entrap and find occasion to condemn him publicly, the hatred and envy that he was subjected to, the humiliations and disappointments heaped upon him without number and without mercy, were all the consequences of the sins of others. His heart was continually saddened, and his spirit most deeply tried ; yet he bore all without the least departure from his determination to do the will of God, without the least rebellion of spirit. He was indignant with the bold, defiant money-changers in the Temple persisting in wrong-doing, and reproved them openly ; but to the erring, repentant sinner he said, "Go, and sin no more ;" and his last prayer to his Father was not for himself, but for those who were torturing him.

It was given to Christ to know that his path was marked out for him. "For this cause came I into the world," he said to his disciples. He learned obedience by the things which he suffered. It pleased the Father, in bringing many sons into glory, to make the Captain of their salvation perfect through suffering. If we would be of those many sons whom God would bring to glory, we must tread the path our Master trod, and bear the cross he bore. The same Hand is leading us that led him. Suffering is as essential to develop and perfect the spirit as exercise is to develop the muscles of the body. Faith, patience, resignation, self-denial, the power of self-immolation, can only come into existence and exercise within one's soul, according as there is occasion for them. If God burns up your happiness, be thankful that you have been found worthy of the fire of trial. The trial must ever come at our tenderest and weak-

est point ; otherwise that especial weakness, that especial point of peril, or danger of moral death, will never be overcome. Not one trial, not one sorrow, but has its work to do. With Christ for our exemplar, our elder brother, we can, if we possess his abiding faith, encounter betrayal, mockery, the lowest abuse, and the sharpest agonies of the soul, in the same spirit in which he bore them. Faith can only be sustained and strengthened by a ready, cheerful, devoted, and utter self-sacrificing submission to the will of the Father.

“God nothing does, nor suffers to be done,
But what thou wouldst thyself, if thou couldst see
Through all events of things as well as he.”

“Better that this man die than the whole nation perish.”

The life of the individual does not at any time count, under Nature's laws, against the welfare of the race ; and the Son of Mary was divinely raised up to plant the nation anew in righteousness. No great good is ever accomplished except at the cost of great suffering. The things hidden from the wise and prudent are often revealed to the humble and the lowly ; but it is ever hard for a sensitive nature to feel as if to speak truth lay upon it as a destiny, not as Cassandra, to be disbelieved, but to be forever unintelligible. God has made some souls to feel truth intuitively, to feel it as its own evidence (as the sunlight is, and the lightning's flash) ; and these are the ones whom, when he chooses for special work, he separates from all kindred who are of unlike nature, oftentimes in order that they may learn to stand alone, as their Elder Brother stood when he called upon his Father, “My God, my God ! why hast thou forsaken me ?” He who would be spiritually strong must learn how to stand alone with God and his own soul, — a frightful lesson to learn sometimes ; but when one has learned it, the inde-

structible courage of the soul awakes into the work of faith and love and hope with a power that seems to be supernatural, and there is more of the supernatural round about us than has as yet been revealed to man. Wait and plough with patience and in faith; for he that believeth in God, like God himself, does not make haste. To wait well on God is the last need in life. As says the "Latin Hymn,"—

"Man's weakness waiting upon God
Its end can never miss,
For men on earth no work can do
More angel-like than this."

CHAPTER V.

WHAT MAKES HAPPY HOMES.

IS LIFE WORTH LIVING ? — MORAL TRAINING. — MIXTURE OF RACES.
— THE LAWS OF INHERITANCE. — IDLE WORDS. — "DRAGON'S
TEETH." — MOTHERS-IN-LAW. — THE CONDITIONS OF HAPPINESS.
— EFFECTS OF SURROUNDINGS. — WHAT IS HOME WITHOUT A
MOTHER ?

Sweet is the smile of home, the mutual look,
When hearts are of each other sure.

KEBLE.

"Both naturalists and moralists declare that no instinct, human or simply animal, can vie in intensity with maternal love. Whereas all other passions spring from selfishness, the essence of maternity is self-abnegation."

A line of good or evil ushers in at last the glory or the terror of the world. — GOETHE.

Science tries to read, is beginning to read, knows she ought to read, in the frame of each man the result of a whole history of all his life, of what he is, and what makes him so ; of all his forefathers, of what they were, and what made them so. Each nerve has a sort of memory of its past life ; is trained or not trained, dulled or quickened, as the case may be ; each feature is shaped or characterised, or left loose and meaningless, as may happen ; each hand is marked with its trade and life, subdued to what it works in, — *if we could but see it.* — WALTER BAGEHOT.

It is not Karma who rewards or punishes ; but it is we who reward and punish ourselves, according to whether we work through and along with Nature, abiding by that law on which harmony depends, or breaking the law. — *Buddhist Teachings.*

It is a very plain and elementary truth, says Professor Huxley, drawing a moral from chess, that the life, the for-

tune, the happiness, of every one of us, and more or less of those who are connected with us, depends upon our knowing something of the rules of a game infinitely more difficult and complicated than chess. The chess-board is the world ; the pieces are the phenomena of the universe ; the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair and just and patient ; but also we know, to our cost, that he never overlooks a mistake, nor makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid, with that sort of overflowing generosity with which the strong show delight in strength ; and one who plays ill is checkmated without haste, but without remorse.

If this truth were fully realised in all the relations of life, we would not need instruction as to what is requisite in character to make home the happiest spot on earth to those who dwell in it ; but while all are ready to acknowledge that the breaking of a physical law entails a physical penalty, there are few so instructed in transcendental physics as to be willing to admit that the violation of a moral law or principle will just as surely and just as remorselessly inflict a moral penalty. By the disregard of the laws of Nature our greatest comforts may become our greatest afflictions, and the glory of a family may become the grief of it.

The foundations of a happy home are laid in love and charity, — that charity which thinketh no evil, and which makes its possessor believe, and act up to, the Scripture precept that it is the glory of a man to pass over a transgression. With love and charity the humblest home can be made a happy home ; for love brings sympathy, and sympathy in each other's tastes and pursuits brings an ever-increasing store of happiness to the family fund. George Eliot said that only by having people about us who raise

good feelings can we grow better. "Is life worth living?" is a question that has often been asked, in view of the misery which is found in many homes as well as among the homeless. This question has also been put as a conundrum; the answer being, "That depends upon the liver." In both senses this *double entendre* is the best answer that can be given. Happy homes depend entirely upon the character or disposition of those who make up the home circle. Those who are able to take all experiences as they come by the handle, as the philosopher Thales advised, instead of by the blade, are the ones who make the happiest homes, provided the law of love prevails in the family circle. Those who take life easy are true philosophers, but how few there are who possess the power of being philosophical over their own family troubles! Some writer has said that he did not know any one who was not able to philosophise over his neighbour's troubles, nor any one who could look at his own troubles philosophically. Romeo spoke for humanity when he said, —

"Hang up philosophy!

Unless philosophy can make a Juliet,
Displant a town, reverse a prince's doom,
It helps not, it prevails not: talk no more."

A French mother wrote: "I am persuaded that happiness lies in our own hands, and that with reason and philosophy one cannot be unhappy in this world; at least, not entirely so. I know of nothing except my children that could get the better of my reason and my philosophy." These words will find an echo in the hearts of those mothers who have had no interests in life that were not in some way identified with their children. There are many mothers who, lacking a sensitive organisation, are not disturbed by any slackness in the performance of filial duties. They are able to find amusement in the giddy whirl of society, and distraction for

all griefs in the vortex of a worldly life. Not in this class of women will be found the type of a mother who is able to mould her children's feelings by the mere force of pure and high example joined to the devotion of a love which truly "passeth all understanding." The father is often too much immersed in business to have leisure for thought; or too indolent, too fond of pleasure, to be capable of bestowing thought upon the education and instruction of his children. With the mother, whatever the father's position, rests the spiritual training of her child; that is, all of education which belongs to religious and moral principles, to sentiment and motive, and which is inspired by example as well as taught by instruction. In order to inspire her children with aspirations towards all that is true and beautiful, a mother must feel the grandeur and the worth of those pursuits which awaken the sense of the godlike in man's intellect, so magnificent in its reach, so glorious in its triumphs. A mother cannot impart what she does not herself feel. Great knowledge and extensive powers of mind are not required. It is sufficient if the mother is free from littleness; if she possesses that nice sense of the proportion and due relation of things which belong to a well-balanced mind, enabling her to feel the grandeur and beauty of what her understanding cannot fathom, saving her from the enjoyments of those narrow, selfish, little minds which indulge and delight in gossip. In childhood, moral training is almost entirely a matter of feeling and association. It depends on the home influences, whatever they may be, and is therefore the conscious or unconscious work of the parents, especially of the mother, long before one word of precept or of dogma can be understood. Later, when it becomes also a matter for the understanding, it depends much upon the degree of cultivation which that understanding has received. The same precepts, the same dogmas, may be taught to all;

but their reception, and the fruit they will bear, must vary in each individual according to the power of understanding them, of seeing their full scope, of scanning their remote bearings, and of applying their general principles to the particular circumstances of each life. The mere desire to do right, to live morally and religiously, though it may acquit the individual conscience, will not supply the place of sound judgment in discerning real good from specious evil, in discriminating between duty and false ideas of duty, or between justice and injustice; nor will it give foresight or reflection, on which depends the power of acquiring wisdom from experience. In the case of a mother who possesses these requisites for educating and developing the same characteristics in her children, what will she have to contend with which may counteract her influence?

“All is love, yet all is law,”

say the ancients; and first she has the law of inheritance to encounter, — a law that, if known and realised in all its importance, would deter many from accepting the responsibilities which married life entails. An inherited drill, science says, makes men and women what they are: their born structure bears the trace of the laws of their fathers. No Free-willist, says Bagehot, ever expects as much from St. Giles's as he expects from Belgravia: he admits an inherited nervous system as a datum for the will.

“I have never known of a mother who encountered such difficulties in the training of her children, from surrounding influences, as you have had to contend with,” said a father to his daughter; “but you will have your reward in your children.” Most certainly no greater reward could a mother receive.

George Eliot wrote: “It is a great gift of the gods to be born with a hatred and contempt of all meanness and injus-

tice;" but what must it be for a woman so endowed to be brought into daily association with those who do not know the requirements of justice? What must it be to find, as the years pass, that the ban of inheritance holds under its curse those for whom she has laboured and suffered with such suffering as only a supersensitive organisation can suffer, in married life; when the young husband has been taught and trained under influences which "have developed no other sensibilities than those which man shares with animals,—no warmth of feeling save that of the senses; no holy tenderness, nor the delicacy that results from it? The real womanhood of a wife has no corresponding part in such a husband. Her deepest voice lacks a response. The deeper her cry, the more dead his silence. The fault lies not in him, for he cannot give her what has never awakened in his soul." But the wretchedness, the moral deterioration, on the wife's side, attendant on such a false and loathsome life, may be avoided in the course of time, if the wife is strong enough and persistent enough in character to educate her husband up to her own standard of worth. In such efforts she keeps her own soul pure and sweet, even though the husband may never really succeed in eradicating from his nature all his inherited tendencies. A man's love for his wife must be very deep-rooted when he is able to conform to her wishes (though only when under the restraint of her presence) after having started in married life with the firm conviction, and laying it down as a law in his household, that the wife must be subject in all things to her husband.

"I thought your husband a savage when I first knew you," said a Philadelphia woman to her sister-in-law, the sister of her own husband. So great was the influence of the wife, increasing year by year, that in time this same husband became one of the most courteous of men. Those who had not witnessed the humiliations of the wife in her first years

of married life, never knew that she had ever had any to bear. The mother's lofty and intuitive sense of loyalty prevented her from alluding to them; and the knowledge that there is no evil that we cannot, in the words of Daniel Webster, either face or fly from, but the consciousness of duty disregarded, was so strong in her that from her earliest years she never said nor wrote one word of any member of her family which she would not have been willing to have repeated, or shown to that one or to all, not even of connections by marriage.

This loyalty is in fact one of the requisites of a happy home; and where it is wanting, family dissensions are sure to follow. It is natural to infer that the home of such a daughter, sister, wife, and mother was exempt from this form of family trouble. It was no merit to the mother that she possessed one of those finely strung nervous organisations which made loyalty a necessity of her nature, for the nerve element had been transmitted to her from generation to generation, doing its subtle work; the mind playing, as it were, upon the nerves, making nicer music from finer chords age after age, as long as no absolutely alien influences were brought in, in any way. Unless you appreciate the cause in its subtle materialism, says Bagehot, you cannot comprehend the principle of inheritance, either in its mystery or its power. Our mind in some strange way acts on our nerves; and our nerves in some equally strange way store up the consequences; and somehow the result, as a rule, and commonly enough, goes down to our descendants. The special laws of inheritance are as yet unknown. All which is clear is that there is a tendency, a probability, — greater or less according to circumstances, but always considerable, — that the descendants of men and women of cultivated minds will have, by born nervous organisation, a greater aptitude for cultivation than the descendants of such

as are not cultivated ; and that this tendency augments, in some enhanced ratio, for many generations.

We thus perceive how a *mécanique céleste* of the mind, as suggested by Macvicar, is possible ; or, as Mr. Buckle said, a science to teach the laws of tendencies, created by the mind and transmitted by the body, which act upon and incline the will of man from age to age.

At first thought it would seem strange that the marriages of persons of different race should in any way interfere with this tendency ; but when we reflect upon the histories of nations, we perceive how the mixture of races tended to confuse all the relations of human life, and all men's notions of right and wrong ; and we are led to comprehend why Providence, in early times, "set apart the nations" of the earth ; for as Bagehot has said of nations, so is it of family life,—it is not until the frame of their morals is set by long ages of transmitted discipline that such enlargement can be borne. The ages of isolation had their use, for they trained men for ages when they were not to be isolated. (See "Physics and Politics.")

By the marriage of a woman of Puritan descent with a man whose first ancestor on his maternal side had married an Indian princess (tradition said) of the Lenape branch of the Delaware tribe of Indians, the children seemed to have inherited the best qualities of character which the father possessed, without any tendency to those traits which had cropped out in him with irresistible force from the Indian blood. Though little is known of the laws of heredity, Galton tells us that such inherited traits may lie for years dormant, unknown and unsuspected, and then be awakened from their long sleep, to rise in all their force, for good or for evil, as free will and destiny conjoined may determine.

In the case referred to, the mother had never been informed of the reputed mixture of Indian blood, and as a

consequence the complex character which she found in her husband was a problem that she was never able to solve until the family history was made known to her after his death. True in heart though he was, he had avoided all expression, verbally, of his true sentiments, opinions, and feelings, using "language to disguise his thoughts." In business there was never a year that it was not a bad year. Placing implicit trust in the good judgment and economical household management of his wife, he spoke of her as a woman who did not know the value of money, and who "wasted it as if it were to be had as water, for the asking of it," expressing his fear that she would give away all that he had, and his firm belief that he should himself die in penury on account of her spendthrift proclivities. The wife, who never ran up a bill, who did not give the smallest sum without first consulting her husband, did not think it necessary to pay any attention to the words which she knew her husband did not mean; but when, at his death, his will left all the property in her hands, to take care of for her children and grandchildren, it was made evident that the husband must have spoken of her "idle words in idle jest." Were the sufferings entailed upon this woman by her husband's inherited disposition to "cover his tracks" (in Indian parlance) made known, they would surely serve as a check upon those myriad men who have not the same excuse for their chaffing way of speaking, to or of their wives, words which they do not mean. No word uttered but has its influence in some way; and when homes are desolated, and families are broken up, as the consequences of idle words, who shall put forward as an excuse, "He did not mean what he said"?

In order to stand well with the world, children and children-in-law must treat their parents with respect, must be patient even under what they may consider provocation.

How much more, then, have the parents a right to expect filial devotion, when they shower upon their children all that affection, and sympathy in their pursuits, conjoined with wealth, can give? Should any parents have cause to feel that their faithful performance of parental duties has not been appreciated, and they are not of that stern nature which can receive and carelessly shake off a blow, let them remember that there is a wondrous alchemy in time and in spiritual power to transmute such afflictions into golden blessings. The most intense forms of suffering fall to the lot of the most sensitive, most keen, most powerful organisations. To such natures affliction brings no lethargy. The fast-falling blows may stun the soul at first; but out of that stupor, and by the force of internal vitality, it steps over the threshold of the door of suffering into a place of peace. Cut loose from fast moorings in the world of sensation, the joy of the ineffable mystery of the soul's life weakens the power of the negatisations which sensitive spirits must always suffer from, while imprisoned here; but, at least in a measure, the inner man can free itself, and guide its life toward its destined greatness. "You wear the mark of the mystic, and such experiences come to you," said Julian Hawthorne to a writer whose stream of life had, figuratively speaking, run red with blood from her own heart,—one whose early experiences had prepared her for passing "the threshold where the nightmare of the neophyte bars the entrance, without need of invoking the agency of its hideous guardian." The discord and vibrations of life had in time lost their power of tyranny over her, without crushing the power of bestowing pain upon her. She survived the shock of facing what seemed to her at first sight an abyss of nothingness. Not until this casting into such an abyss is accepted as God's will is it possible to see, out of it, the brilliant stars which gem the heavens above; for our eyes

must cease to weep before we can pierce with clear vision into the life beyond, the promised home of love in a spiritual existence. The eyes of wisdom are like the ocean depths,—there is neither joy nor sorrow in them: therefore the soul must become stronger than joy and greater than sorrow, say the Buddhists. Happiness has been defined to be that state of feeling proper to the mind when acting harmoniously with its own actual constitution, either in whole, or in that part which is enjoyed by the object that develops the state of enjoyment. Thus it may be seen how it is that one who, in the possession of a sensitive organisation, after having lived in surroundings where this sensitiveness was being constantly jarred upon, may, when cast into what at first seemed to be an “abyss of nothingness,” find in the end that the very afflictions by which all the old happiness of life was annihilated have been overruled to bring a truer and higher happiness than could be bestowed in any other way. Should it not reconcile all who believe in Providence to trust in him, that he knows best what is best for us, when we, in looking back, see how unhappy we should have been made had many of our desires been granted? How can we know, then, whether the having what we most desired (but which was lost out of life) would not have brought greater misery than has the denial of our wishes? God only knows.

It has been said that family love goes downward; that parents are disciplined through their children more than children can ever be through the suffering of a parent. God's lightest disciplining blow, Kingsley said, is hard enough to break bone and marrow. Let a man set his affections upon worldly possessions, and his discipline will come through those possessions; they will be made the instrument of his education. Let a mother set her affections unwisely upon her children, and they become the instruments

by which her character is perfected, through the sufferings which they will bring her.

It would seem almost as if there were grounds for the teaching, in the Jewish Scriptures, that God hardened the hearts of those by whom he ordains this perfecting of character to be accomplished. This admitted, and a second element would be brought in with which a mother would have to contend in the formation of the characters of her children; the first being heredity through marriage with another race or in an alien community, holding different standards of right and wrong, conflicting views as to moral requirements and the training and education of children, etc. The second element is best left to be dealt with by metaphysicians and theologians; but a third appeals to all thoughtful men and women as one which should command their attention, more especially among those who have it in their power, as authors or journalists, to lead the way in influencing public opinion. The "Chicago Tribune" prints a communication from a woman who calls attention to the strictures made upon mothers-in-law as being unjust. This writer's experience has shown her that where a son has taken his wife to his mother's home, if the wife has had correct home training and example, no family troubles result; but she has known daughters, she writes, who could not get on with their parents, and who, when brought to live with the parents of their husbands, have made their mothers-in-law miserable. "I have great sympathy with mothers-in-law," she says, "and I would advise young men not to marry until they have a home of their own to take their wives to. Do not give your mother, who has nursed you in your infancy, who idolises you, any cause for trouble. Let her go to her grave in peace. There are many families whose homes were a little paradise on earth until a daughter-in-law has come in to disturb the peace."

This communication is full of pathos to those who have known of similar experiences ; and this is the third element which may be made the means of destroying the germs of flowers and fruits, the seed of which the mother has sown. Marriages often take place so early that the mother has only had time to lay the foundation of character, its structure not even having commenced. It is as preposterous, writes Mrs. Grey, for a girl as for a boy, to marry at seventeen or eighteen, and take upon herself, unripe as she is at that age in mind and body, the duties of wife, mother, and mistress of a household. The tools only have been provided to do the work which each man, each woman, must do for himself or herself. The mental railway is laid in the right direction ; but when the son or the daughter comes at an early age under other influences, who can say whether its course may not be turned ? Take the case of a daughter whose mother sees in her child all the elements of the noblest character. Should they be separated through marriage, and their homes become as far apart as is California from Maine, what evil may not result, if strong influences are brought to bear upon the young daughter ? Again, take the case of a son. Should he make an unwise choice, and bring into the home of his parents one who had had no advantages of instruction as to the relative duties of life incumbent upon each individual, and who consequently had never been able to get on with her own parents, the result may be, and will be, that family dissensions will arise ; and in time the son may become estranged from the mother or sister whose fondest affections have centred in him. Here, again, the faithful mother, who planted the seed which if nurtured would bring forth the fruit of an earnest and useful life, must stand aside and wait in patience (for there is nothing else left for her to do) upon the fulfilment of the Scripture promise, "Train up a child in the way he should go : and *when he is old*, he will not depart from it," though in youth he may.

"What is home without a mother?" is a question that has never been answered as it should be, when that mother's influence has been for good, and her children are deprived of it by the weakening of that influence on the part of those who possessed the power to strengthen it. A more cruel wrong can no man nor woman do than to weaken one's trust in a mother. If that goes, what is there left of happiness in a home? Who is there for son or daughter to turn to in hours of peril, if the guiding star of a mother's love is hidden by the clouds of distrust? If ever the furies are let loose to punish a wrong-doer, surely they will first pursue one who has tried to poison the hearts of children against a mother whom, before suspicions were planted, they had trusted as they trusted their Creator. What on earth can replace a judicious mother's love, a wise mother's care? The love of such a mother is as broad and as boundless as the universe itself. If sinned against, at the first repentant word or look, her arms are extended to draw the erring one back into the loving depths of her heart. In hours of suffering, who can comfort like a mother? Who can warn and shield from danger, and watch over in illness, like a mother? It would seem that only a fiend could seek to arouse distrust of a mother in the hearts of her children; but where interests clash, and circumstances favour, and the dragon's teeth of misunderstandings have been sown, it needs not a fiend to break up a home possessing every element for domestic happiness, and leave it as effectually destroyed as if it had been desolated by both fire and sword. A woman can sow these dragon's teeth, mingling sugared words of professed admiration of the mother's powers of fascination or of her talents, with pretended regret over qualities invented or distorted, to suit her purposes. She can arouse suspicions which will poison the sweet wellsprings of filial love, if she has time and opportunity. A man can

sow these dragon's teeth, even though he be what is called good-hearted, when his mind is warped by prejudice and narrowed by greed, and he is void of the charity that thinketh no evil. But those who sow the wind shall reap the whirlwind; and He who counts the tears of widowed mothers keeps the reckoning, and pays accordingly, when the time for paying arrives. God never hurries.

What is home without a mother? Children left to the care of uncongenial, fault-finding relatives know by sad experience what it is to be deprived of a mother's loving attention to their wants, of her stimulating words of praise, and her smiles of encouragement. It makes the heart ache to think of all the wretchedness which may be brought into the various ramifications of one family by the sowing of dragon's teeth. Let but one man sow the seed of words that he does not mean; let but one selfish, designing, disappointed woman, with no capacity for truth nor justice nor generosity, nourish the germs that have sprouted from those seeds, — and the consequences who can foresee? Children with no mother to watch over them, to guard them from the evil communications which corrupt the good in them, and guide them as only a mother can, are best able to answer the question, "What is home without a mother?"

Perhaps the period when a mother's loss is most keenly felt by her sons is in the earliest years of manhood. A young man once left his home and a fondly indulgent mother, giving as his reason, to the wife of a Philadelphia poet, that his sister's tyrannies and altercations made his home a place of torment to him. The sister possessed elements of character strong enough to have made a noble woman, had it not been that selfishness governed every act, every impulse, of her life. Had her powers of mind been rightly directed in her earliest years, her selfish tendencies nipped in the bud, she would not have developed into the sower of dragon's

teeth — the disturber of domestic harmony — which she afterward became. But under exasperating home influences, with inherited tendencies uncurbed, she yearly grew more selfish, more dictatorial; and the young, idolised, first-born son returned to find his mother dead, and his sister mistress of their home. The mother's patience with him had been pathetic to those who knew of her want of patience with the husband and the daughter. The sister's lack of sympathy, want of forbearance, her never-ending complaints of him to his father, sent him out into the world homeless. He was naturally of a high, chivalric spirit, brave to a fault; and those who knew him best loved him most. The free roving life of our frontiers tempted him, and thither he went. Time passed, and one summer day a telegram brought the tidings that he had been shot in a duel.

“He lay as dead men only lie,
 With wan cheek whitening in the sky,
 Midst prairie flowers white and red.
 The dumb brute that had seen him die,
 Close crouching, howled beside the head, —
 Brute burial service o'er the dead.
 The young brow sown with seams of strife, —
 A lawless death made doubly plain, —
 The ravage of a reckless life,
 The havoc of a hurricane
 Of passions, through that breadth of brain,
 Like headlong horses that had run
 Riot, regardless of the rein. . . .
 ‘But for home strife, he might have done
 Better than most men,’ whispered one.”

A home, though in a palace, may become a very miserable home when a beloved mother is removed from it by death, or by what is worse than death; for there are afflictions so much more crushing than death, that the sufferer's anguish would be mitigated to know that the beloved one

was safe from all evil, in another stage of existence. Hollister has said that there is something greater in the world than name, or home, or lands, or fortune, — something that hatred cannot canker, nor malice rend asunder, nor grief overwhelm. It is the unchanging, unquenchable glory of a mother's love. Deprived of that beacon-light, how many lives have been sacrificed, how many homes have been morally shipwrecked : —

“Crowned or crucified, the same
Glow the flame
Of her deathless love divine;
Still the blessed mother stands
In all lands
As she watched beside thy cradle and by mine.”

It has been said that in the Passion Play, which has been enacted recently at Oberammergau, there was one scene which surpassed all others in its extraordinary power over the audience. It was the parting between the mother and the son when Jesus set out on his last journey to Jerusalem. With tears streaming down her cheeks, she clung to him in an agonised embrace, imploring him not to go. When Jesus turned his sorrowful face upon his mother's bowed head, and with compassionate tenderness caressed her as he uttered his parting words, strong men sobbed outright. Where filial love is found in the heart of a man, one may safely answer for all the other virtues that go to make up a manly character. Love for a mother keeps men from sin and crime. “There is not on earth a more lovely sight than the devotion of a son to a mother,” says Dr. Cuyler. “There can never come a time in the life of a man when he is not under obligations to her such as should strengthen this devotion as her years on earth increase in number. The older she grows, the more she needs the ministrations of a son, the more she needs assiduous care

and attention to her wants. Her venerable brow and frosty hair speak loudly to the love and compassion of a loving son ; and even though illness and infirmities should cause a mother to be exacting, the remembrance of her years of devotion bestowed on the exacting period of infancy and childhood should prevent any manifestations of impatience on his part." It is a very beautiful thing to see just this sort of relationship between an aged parent and a child, — the exact reversal of the bond, and the bond so beautifully fulfilled. It seems to give a new and deeper sense to the word "filial," and a new and deeper significance to the joy of motherhood. The most exalted, the noblest, the purest life, is that where true hearts are knit together in mutual confidence, respect, and love, — briefly, that life where there is unity in the home. Where a real devotion has existed between parent and child, asks the author of "Rhona," — a devotion born of tenderness on one side, and respect and confidence on the other, — who has known anything able to change or alter it? As Channing said, men generally need sympathy more than silver or than gold. The true secret of happy home-life lies in the fulfilling of the law, "Bear ye one another's burdens," and in an interchange of sympathy. Some natures are born with sympathy, as others are born with selfishness. Schopenhauer declares that these two qualities cannot exist in the same breast. He tells us that sympathetic emotion is the foundation of right conduct. In sympathy he finds the only unselfish principle in man, and he insists that pity is a tendency not reducible to any other more selfish emotion of our nature. Pity, he says, is the expression of higher insight. Boyce asks, "Are pity and unselfishness, then, shown to be identical for the purpose of ethics?" Of this wondrous feeling no psychological explanation can be given. Schopenhauer thinks the true explanation must be metaphysical. When sympathy is the

characteristic of an individual from babyhood, we may be sure it is an inherited trait, not a cultivated one. Not long since, a man who has lived nearly a score of years beyond the allotted period of life said to his niece, not twenty years younger than himself, "Just as you are now, overflowing with sympathy, so you were when a babe in your mother's arms. It was my delight to touch your feelings by saying some words in a pathetic tone of voice, and to watch the effect. Invariably the tears welled up, and rolled down your face; and if I continued, you cried as if your heart would break. Your mother said I was cruel, and deprived me of my amusement on that ground." Without doubt, in such an instance sympathy must have been a transmitted quality of character.

The following quotations from a letter in "A Daughter's Journal," dated in the spring of 1865, suggest a fitting answer to the question, "What makes happy homes?" namely, loving parents and loving children. God is love; and where love is, there Heaven is.

"Oh, what a blessing, what a precious blessing, good and kind children are! We can bear to suffer a few years of care and anxiety with them in their childhood and infancy, if, when our declining years advance, they reward us with their love and tender solicitude in return; such blessings are transmissible; I trust that you will receive your reward in your children. "Live in love," be our motto, and we will live in goodness, in heaven on earth. May you in future years have the satisfaction I now feel! That you may be spared to see your children inheriting your virtues, and to enjoy their devotion and love, is the prayer of your affectionate mother. Then will your last days be your best days, and you can look forward to a glorious immortality, and a happy reunion with all who have gone before. Be faithful and patient, for in due time you shall reap if you faint not.

"Farewell, my sweet, my loving daughter! God bless you, and go with you and yours!

L. M. J."

In contrast to this tribute to a daughter's filial love is an anonymous appeal, which has found its way into print, awakening a responsive chord in hearts that have known the anguish of the desolation following estrangement from those to whom they have given life :—

“Dear ones, I pray to-night,
Keep not your kisses for my dead, cold brow :
My way is lonely, let me feel them now.
Think kindly of me : I am travel-worn ;
My weary feet are pierced with many a thorn.
Oh, love me here, I plead !
When I am dead I shall not need
The tenderness for which I long in life.”

CHAPTER VI.

THE MARRIAGE RELATION.

With kine and horses, Kurnus! we proceed
By reasonable rules, and choose a breed.
The profit and increase, at any price,
Of a sound stock, without defect or vice;
But in the daily matches that we make
The price is everything; for money's sake
Men marry, women are in marriage given.
The churl or ruffian that in wealth has thriven
May match his offspring with the proudest race;
Thus everything is mixed, noble and base!
If then, in outward manner, form and mind,
You find us a degraded, motley kind,
Wonder no more, my friend! the cause is plain,
And to lament the consequence is vain!

THEOGNIS (544 B. C.).

A mind having an ætheric action high up in the octaves can influence and control one that stands low in the octaves; but these influences are very deteriorating to the physical on the low octave, even though the cord on that octave is in sympathy with the one possessing the higher octave. But when there is a mental attractive assimilation that is uniform on the octave of the high one, the effects are healthful and vivifying to the low one. Antagonistic transmissions produce sorrow and melancholy, harmonious ones bring high happiness. No mother can constitute an equation on the sympathetic links between herself and her child. Certain conditions, controlling her mind during certain periods, are the inducers of the character of the structural formation, — which either coincides, by its atomic sympathy, to harmony or induces antagonism. Nature is a wonderful worker in the precision of her evolutions, and is not at all accommodating, in any way, as regards forced deviations from her laws. The happiness or the

misery of our lives is entirely subservient to what we may call accidental contact. We cannot plan our lives as Nature graduates her positions. Nature leaves us to be our own gradators; and according as the introductory impulses are given to us in the order of our atomic groupings are our lives framed. The miseries of our lives are in the negative; the pleasures are in the positive. According as the introductory impulses are given are the different degrees of human happiness, as also the same variations on the miseries. — KEELY: *A Pure Philosophy*.

Yet in the long years like must they grow,
The man be more of woman, she of man,
Till at the last she set herself to man,
Like perfect music unto noble words.
Then reign the world's great bridals, chaste and calm;
Then springs the coming race that rules mankind.

TENNYSON.

The man or the woman made for one life has (from ignorance of Nature's laws) slid into its opposite. — REV. STOPFORD BROOKE.

MRS. E. S. BLADEN, some years since, in writing upon the marriage relation, said :—

"It is astonishing, when one considers how thoughtlessly marriages are made, that there are not even a still larger preponderance of unhappy marriages in this world. Two persons are reared in different families. They have had different views, opinions, and sentiments instilled into them from childhood. They have lived in different circles, where different manners and customs prevailed, and by a few words said by a third party they are bound together in all things. The previous conditions of courtship have led the wife to infer that she is to be the one to influence and direct in her household. The common practices of society persuade the husband that he is the master. Luckily for him the law gives him the opportunity of starving her into his views. Fortunately for her, Nature has endowed her with various subtle artifices to circumvent him. The majority of mortals, soon recognising these conditions, agree to a sort of armed neutrality, without the security of peace or the boldness of war. In some favoured cases there is a divine element which equalises matters,

and smooths all difficulties : this is love. It is really the only thing that makes marriage tolerable. Women suffer a thousand troubles from this fusion of their lives into another's life of which men never dream."

If only this great truth embodied in Mrs. Bladen's words could be realised by parents, and children were taught that no marriage is holy and honourable unless sanctified by this divine element, we might hope for a millennium in time, in the marriage-relation ; but now it is pitiable to see around us such results of ignorance or folly as Mrs. Bladen portrays, which we know must continue to deteriorate our race until outraged nature becomes, by better instruction, stronger than parental influence and parental authority. We are told that every breach of Nature's laws involves its penalty ; but the world has yet to learn how much the welfare and progress of the race are influenced by the instinctive attraction which draws a man and a woman together in marriage, when the divine element reigns in the hearts of both. It is probable, says Nisbet, that the elective affinities spring from an harmonious contrast of qualities, and not from a similarity of disposition. The woman's nature ought to be the complement of the man's, and not its rival. She ought to supply those qualities in which he is lacking. The union of minds of a similar bent is fraught with peculiar danger to the offspring. Children healthy in mind and body are more often found in those families where the parents have been drawn together by these elective affinities, or mutual attraction.

Intellect is the ruling force in civilised society ; and men and women attract each other by their intellectual and moral gifts as well as by a fine physique and beauty of face. All can recognise the attraction of physical excellence, and we are instructed by writers on heredity that its importance to the species is great ; that physical attractiveness in the

parents is advantageous to the children. Moral attractiveness, elective affinity, sympathy, or whatever we may call the ineffable sentiment that blends two natures into one, is plainly intended, says Nisbet, to fulfil a similar purpose. When a man has a strong instinctive preference for a fair woman or a dark woman, we may assume that his moral qualities are such as will blend satisfactorily with those of the particular type of individual by whom he is attracted. The majority of marriages are contracted without much regard to these subtle preferences. Young people are thrown together, and, as there is a general average of attractiveness in the sexes, they marry as a matter of course. Nature is content, like the master of a gaming-table, to establish one or two chances in her favour, trusting thereby to reap an ultimate advantage from the game; that ultimate advantage being the secret of evolution. The general recognition of the moral side of heredity will tend to revolutionise our time-honoured method of match-making, in which the moral fitness of the parties is never taken into account. The existence, in a family, of insanity, drunkenness, or vicious propensities of any sort, is not yet thought to be a disqualification to any of the marriageable members of that family, provided they appear to be free from the congenital taint. No heed is given to the possibility of the disease existing in those persons in a latent form, to be developed by them, or transmitted to their children, in a simple or a metamorphosed state. To this fertile source of misery and suffering the society of the future will have to open its eyes, with a view to the establishment of a system of moral as well as physical selection. James Donaldson says that the Spartans felt strongly the perpetuity of the race through the succession of one generation after another; and accordingly, when a state was formed, the most prominent idea that pervaded all legislation was the permanence of the state and the con-

tinuance of the worship of the gods. They paid little regard to individual wishes. They thought little of individual freedom. The individual was for the state, not the state for the individual, and, accordingly, all private and personal considerations must be sacrificed without hesitation to the strength and permanence of the state. If they were to keep their property against all comers, they must be men of strong bodily configuration, hardy, daring, resolute. And as women were a necessary part of the state, they must contribute to this result. The one function which woman had to discharge was that of motherhood. But this function was conceived in the widest range in which the Spartans conceived humanity. In fact, no woman can discharge effectively any one of the great functions assigned her by nature, without the entire cultivation of all parts of her nature. And so we see in this case. The Spartans wanted strong men: the mothers, therefore, must be strong. The Spartans wanted brave men: the mothers, therefore, must be brave. The Spartans wanted resolute men, — men with decision of character: the mothers must be resolute. They believed with intense faith, that as are the mothers so will be the children; and they acted on this faith. They first devoted all the attention and care they could to the physical training of their women. From their earliest days the women engaged in gymnastic exercises; and when they reached the age of girlhood, they entered into contests with each other in wrestling, racing, and throwing the quoit and javelin.

All the training anterior to marriage was deliberately contrived to fit the Spartan women to be mothers; and it is needless to say that all the arrangements in connection with marriage were made solely for the good of the state. All the Spartan girls had to marry. No one ever thought of not marrying. There was one exception to this. No sickly

woman was allowed to marry. The offspring must be healthy.

The age of marriage was also fixed, special care being taken that the Spartan girls should not marry too soon. Such was the Spartan system. What were the results of it? For about four or five hundred years there was a succession of the strongest men that possibly ever existed on the face of the earth. They certainly held the supremacy in Greece for a considerable time through sheer force of energy, bravery, and obedience to law. And the women helped to this high position as much as the men. They were themselves remarkable for vigour of body and beauty of form.

The Spartan women were accused of ruling their husbands. Aristotle asked: "What difference does it make whether the women rule, or the rulers are ruled by women?" Many of the wives were better educated than their husbands. "You of Lacedæmonia," said a stranger lady to Gorgo, wife of Leonidas, "are the only women in the world that rule the men." "We," she replied, "are the only women that bring forth men." There is a great deal of point in what Gorgo said. If women bring forth and rear men, they are certain to receive from them respect and tenderness; for there is no surer test of a man's real manhood than his love for all that is noblest, highest, and truest in woman, and his desire to aid her in attaining to the full perfection of her nature.

The student of the history of woman is continually reminded of the fact that when men lose their dignity and eminence, woman disappears from the scene, but when they rise into worth, she again comes on the stage in all her power and tenderness. The late Nathaniel Hawthorne, as if inspired with the gift of prophecy, foretold a revelation of the laws of sympathetic association, which recent discoveries are unfolding to us now, — laws which should govern

men and women in their choice of life companions. "At some brighter period," writes Hawthorne, "when the world shall have grown ripe for it, in Heaven's own time, a new truth will be revealed, in order to establish the whole relation between man and woman on a surer ground of mutual happiness." We are living before the dawn of that age; and until it arrives, the effects of mistakes, where made, must be borne to the bitter end, or even keener suffering must be faced. Where a wife has found littleness of character where she had fancied nobleness existed, or a husband finds deceit where he had looked for truth, how appalling is the result! How "can two walk together, except they be agreed"? When this brighter period of which Hawthorne wrote arrives, the aspect of duty will not then require, as now, if marriage has been rushed into ignorantly and hastily, that the penalty be paid to the last farthing, the suffering be borne to the end of life on earth. No men nor women will then be required, by false ideas of duty, to immolate themselves upon domestic altars, to live lives of self-abnegation in that relation of life where proper development of character requires the sympathy and close companionship of a nature akin to its own. "I married to please my father," said a woman not long since, "and in the first months of my married life — indeed, until my first child was born — I often wished that some one would drive a nail into my temple, and end my misery."

There is one postulate, says Herbert Spencer, in which pessimists and optimists agree. Both their arguments assume to be self-evident that life is good or bad according as it does or does not bring a surplus of agreeable feeling. Young girls should be taught that if for any good reason they are not able to marry the man for whom they feel what is called an "elective affinity," they should remain single. To marry a man because their parents desire it, is

not to be true to the instincts which God has given them ; and to high-strung, nervous organisations the penalty is frightful.

The wife who has been educated to think that in morals the husband has no strange immunities reserved for him which permit him to be untrue to his marriage vow, or which, in the opinion of the public, it is right to look upon as a deflection only, not as a crime, cannot hope to escape a miserable life, if she joins her own life to that of a man who has been educated with the idea that a man may have a caprice, a woman never ; so that there is, as it were, one virtue for his use, and another for the guidance of the wife.

Marriage for wealth is a dangerous experiment, for it is almost sure to be fatal to all domestic happiness, unless the wife or the husband possesses a nature sufficiently noble to study the happiness of the other at cost of self.

Very little sympathy do men or women who have married for money receive, when unhappiness is the result ; and yet the woes that often follow such marriages are most pitiable, demoralising as they are in many ways. They seem sometimes to take the manhood out of a man, as well as the womanhood out of a woman. Should not, then, the young girl who still holds her fate in her own keeping, pause, and take into consideration what she may become, if she treads down in a loveless marriage the holiest instincts of a woman's heart ? The revolting discipline of marriage, where there is no love on the woman's side, eats away the health of her moral life as the worm eats the heart of some bud before it has fully blossomed. "We have no kind of sympathy," writes a journalist, "with the woes of young women who sell themselves to hateful husbands." And yet there are no woes that should receive more compassion than those of the young girl who, knowing nothing of the sacred mysteries of her being, sells herself, or is given by her parents, to a hate-

ful husband, thus entering upon that demoralising life which fits her to fill the place of one more fast woman in society. Imagine a young, pure-minded girl, with a sensitive nervous organisation, reared in a cultured home, and transplanted from it to the home of her husband without having had the sentiment of wifely love awakened in her breast. True, the husband may possess the power to win her affections, so many are his opportunities: if he consults her comfort in domestic arrangements; if he delights to gratify her reasonable wishes; above all, if he reverences what she has been taught to reverence, and conforms to the observance of the customs which she has been taught to observe; if he is true in thought and word and in deed, — under such gentle influences the young wife who has never known any deeper sentiment will be sure to be led into that increasing and abiding affection for her husband which insures domestic happiness. But reflect upon the reverse side of such a possibility. Should it be that when the restraints of courtship are thrown off, the wife finds her husband wanting in that self-restraint which is the very essence of gentle manners, wanting in that refinement of feeling which culture bestows when it is not born in the nature, deficient in the qualities which inspire respect, what, then, will there be to inspire love?

Where families have had the advantages of inherited culture and of training in right views of the duties of life, no "flings and taunts" are heard from husband to wife, nor from wife to husband; the respectful tenderness manifested as a lover is preserved in the husband; the desire to please is retained by the wife; no discordant words are uttered to disturb the harmony which in finely strung natures is as essential to health as to happiness. On one of our outward-bound steamers a newly married couple from New York were seated at one of the dining-tables, where the incessant drumming of the husband upon the table occasioned annoy-

ance to well-bred passengers at the same table. His wife at last whispered to him, evidently asking him to desist. He replied in a loud tone, "Mind your business! I'll drum as much as I like." The wife made no answer; but if there is any truth in the hypothesis of the flow of sympathetic currents, her humiliation ought to have been lessened by the tide of sympathy that set toward her;—ought to have been, but unfortunately the nature that is sensitive to such currents feels pity as a stab. The humiliations hardest to bear are those caused by the partner of our joys and sorrows, or the children who are blood of our blood. Insults from others, the loss of "lands and worldly gear," all sink into insignificance before the knowledge that we are pitied by those who have witnessed our humiliation. It may be there are some among them who longed to, yet dared not, come to our aid, and who, in reminding us of it in after years, have opened afresh wounds which can never quite close. It has been said that if we could know all that goes to make up the characters of those around us, we should grow as pitying of their frailties as are the ministering angels of God. (One to whom jealousy is unknown is unable to understand it in another.) Men and women are born to believe and to trust each other; and if jealousy, which is as cruel as the grave, is not in the nature of either husband or wife, the trust will be entire, where the qualities in both are such as to inspire confidence. The French say that the English and American love-marriage has a pretty sound, but in practice that it often turns out a mockery and a snare. In the words of Jules Simon, passion, when it fades, ought to leave behind it a big reserve of tenderness and esteem. So numerous are the cases in which no such reserve is left, that are constantly flaring up in the electric glare of our present social life, that both men and women are realising at last that if there is no such bliss as wedded bliss, there

is no such misery as wedded misery. Some such conviction must have prompted this advertisement, which recently appeared in an American paper in Paris : —

“A young man of agreeable presence, and desirous of getting married, would like to make the acquaintance of an aged and experienced gentleman who could dissuade him from taking the fatal step.”

Domestic misery is beyond the reach of sympathy. Those whose earthly homes have been swept away in the merciless swirl of its seething waters often go down into abysses of despair which they are powerless to escape. It requires a strong nature to strike out new paths in the Sahara which life then becomes ; but only when the feet have been planted in this direction will new hopes gradually take the place of, and blot out, the old hopes on which life was centred. It is only when new interests in life have taken us into fresh paths that we can unlearn the old, familiar ways that were once so sweet as to make even the thought of leaving them agony. Some writer has said : “Above to men’s eyes, their lives flow all one way ; for far below, and only when one casts the plummet deep, or some strange commotion comes to the surface, the whole true current of life is seen to set steadily in another direction. Yet in this silent undercurrent, there and there only, is the true life known and felt.” Strong indeed must be that man’s or woman’s nature which does not permit the deep current of experiences to come to the surface. These natures would die and make no sign, did not God send his messengers to disturb the stagnant waters, producing the commotion which brings the hidden current up to sight. The angel that troubles the still pool bears healing and health ; and whether it be man or woman thus aroused from inaction to action, from dreaming into work, making the experiences of life serviceable to others, the end is the same. The one duty of the race is its own

elevation. Man does this indirectly by material work ; woman does it directly by moral work ; and here is shown the power of the wife's influence. Says a journalist : "Thousands of men would find themselves without profit under the sun, except the accumulation of a stupid and useless fortune, were it not for the wonderful wives at home who transmute this fortune into intelligence, education, elegance, strength, and so give the family position and power."

A woman who accomplishes such results for sons and daughters, nephews and nieces, has not lived in vain, though she may never have known any happiness in life, save that which is reflected upon her from the happiness which she has bestowed upon others. There are two kinds of happiness, — primary and secondary, or positive and negative. A letter written long years ago by an aged grandmother to one of her young granddaughters, defines the difference : —

I hope my dear granddaughter will never fail in any of those little duties which the noble-hearted observe with the utmost punctiliousness, and which are said by the Marchioness de Lambert to multiply in proportion to the degree and nicety of a person's sense of honour. It is owing to the fact that my circle of friends here hold the same ideas that I hold in reference to the minor duties of life, as well as to larger duties, that my life in society is happier than it was before I came here to live. But after all it is a negative happiness. Do you know the difference between positive and negative happiness ? I will tell you. My father used to say, in my girlhood, that it took so little to make me happy that I ought to be made happy always. But, unfortunately for me, it used to take just as little to make me miserable ; and all my life, after I left the home of my parents, was passed among those who never seemed to know that there was any beauty in patience and gentleness (or that kind words of encouragement or appreciation were ever needed), which I had been taught to think were virtues for all human beings to strive to attain. If, instead of succeeding in my efforts to make all around me happy, I made a mistake, or others thought my efforts were prompted by

some selfish motive, I was censured in such harsh terms that I could not help weeping bitterly ; and then I was told that I enjoyed being miserable. Often I used to wish that I could die, and go where all is peace and love. There were some who felt sorry for me ; but I did not like to be pitied. One of my friends (a man who had been taught in his youth the beauty of the courtesies of life, under the same surrounding influences which had shaped my views of their importance) told me, in later years, that in the society in which he found me I was like a humming-bird in a barnyard with fowls. You know the difference between the ways of humming-birds and the ways of barnyard animals. Here, where those whom I know are as gentle as humming-birds, and all is peace in my surroundings, life is sweeter, because everything around me is tranquil and serene ; and this brings me what I call "negative happiness." Now I shall tell you what positive happiness is. It is when you are surrounded by those whom you love best on earth, — whether it be parents and brothers and sisters, or husband and wife with married children and grandchildren, — and all the members of the family circle in their intercourse with each other are as gentle as humming-birds. No bristling of feathers, no pecking of quarrelsome beaks against the sensitive skin, no struggling to get first to the crumbs, no shrill cackling, but instead, an ethereal life, roses of love, the honeyed balm of sympathy ; all seeking the same end, because all are together seeking what each most desires, without any of that clashing which disturbs the humming-bird organisation. Some writer has said that only the noble-hearted can understand the noble-hearted. So only humming-birds can understand the ways of humming-birds ; and only loving hearts and peaceful natures can contribute to, and partake of and enjoy, the positive happiness which reigns where family love binds together in union of spirit the inmates of a home. We read that in heaven the streets are paved with gold ; but this is typical. What is really meant is, that the pure gold of love and sympathy is found there in such abundance that no one will hunger for affection, nor for the appreciation of those for whom they have laboured on earth. If it were wrong for human beings to love appreciation, we should never have been instructed to praise the Creator of all things. "Praises

bestowed on exalted minds," says Plutarch, "only spur on their efforts." Cicero says: "The love of praise influences all mankind, and the greatest minds are most susceptible to it." The same may be said of thanks which come spontaneously from a grateful heart. And when words of appreciation or thanks are bestowed upon me by those whom I love best, then comes to me that *positive* happiness which makes earth a heaven for me. Love alone has power to bestow positive happiness, — love which touches and thrills responsive chords in a divine harmony. I have had letters from my dear ones, so full of love and trust, giving me wings, as it were, to rise above all that clogs or fetters the soul. Such letters make me as intensely happy as I am made intensely miserable when any of those who lie nearest to my heart wound me by misunderstanding my motives of action. My dear granddaughter knows now why I long for that positive happiness which being loved by those whom I love best brings into my life; but if I am denied this kind of happiness, I am not so ungrateful to God as not to enjoy the negative happiness which he has permitted me to have during the years that some of those whom I love best have not been with me to minister to my needs.

When you have longed for death, day after day, for years, as the only release from mental and physical agonies, it is happiness in itself to come at last to love life as you never loved it before. Still this is, as I have said, only a negative sort of happiness, and it does not supply the soul with wings to rise heavenward, as do the tender ministrations of love, such as were your dear mamma's telegram on Christmas Day, and loving letters from those loved best. Christmas Day was never a happy day for me, not even when I was young; and this is one reason why I tried so hard, through much opposition from Quaker prejudices, to make Christmas Day the happiest day of the year for my children, and to make home the happiest spot on earth for them. We have no religion when we do not love each other, and do all that lies in our power to make all around us happy. When I failed in my efforts to make every day and all days happy days for my dear ones, then indeed was I miserable. All the wise men, the foremost leaders of progress, are teaching now, that if

we cling too closely to our own families, we cannot do our duty to the human family. I know that Providence has sent me the disciplines which I needed most, and which are for this reason the hardest to be borne. To give into God's tender keeping one of the precious children which he lent me, would indeed have crushed my heart; but in such case there would have been no discipline that I needed, for I should have clung the closer to all that were left to me. In order that I might be prepared for the work that has been given to me to do for the great human family, God cut and pierced and severed ligament after ligament of my heart, tearing away the roots of my life from its natural soil, and transplanting them to foreign soil. Cruel as all this appeared to be when I was undergoing what then seemed to me the unnecessary torture of the pruning-knife, and the further process of transplanting, the result has proved to me that "God plants us where we will best grow."

Your devoted

GRANDMOTHER.

To return to our subject: much domestic misery is occasioned by a want of due allowance for inherited traits of character; and that we inherit our dispositions will be accepted, beyond a doubt even, by many who deny that culture can be inherited. Among the very many types of exasperating men and women, we may set down the sulky type as being the hardest to understand. Some writer says that the pleasures of sulkiness must be very great, since there are so many who indulge in it. I do not know that the mystery of its enjoyment has ever been explained to the entire satisfaction of those who have never experienced it. It is possible to understand that in a fit of anger a man may deal even blows, or utter dreadful things. For the moment he is beside himself; he does not realise what he is doing, and very often he does not remember it in its full force after it is done. He illustrates the felicity of the saying, that anger is a short madness. But it is very different with that resentment which takes the form of a

long sulk. This is a fire without any flame. It continues with a dull glow for days or weeks, covered with gray ashes through which sparks of rage may be seen to gleam. It is a fire which does not seem to need to be replenished, since it feeds indefinitely upon the fuel that was first supplied. It will indeed seize with avidity upon new material; but new material is not essential to it. It is truly wonderful to see how long this fire will last without giving out, and what a little thing will serve to re-establish it in full potency.

The secret of the accomplished sulker is very difficult to arrive at. I do not believe that any one who is an adept in this art has ever been interviewed on the subject, and asked to tell all he knows about it. Had this been done, there would perhaps have been a psychological revelation that would repay study. The most unsatisfactory point about sulkiness is that it refuses to explain itself. When an angry man cools down, he will often acknowledge, not only that he has been in a passion, but that there was no just cause for it. He may be led to review the reasons that brought it about, so that it can at least be understood why he was offended, and how it might become possible to offend him again. But the sulker offers no opportunity of this kind. He remains intrenched in silence as in a citadel, his anger exploding in small clouds at intervals, like a Chinese cracker that hangs fire, and goes off when least expected. Even after the sullen fit is over, he cannot be approached on the subject lest it should return. He therefore remains a mystery even to those who know him best. As the particular incident which offended him is never known, it may be repeated over and over again without the aggressor being aware of the enormity he has committed.

The worst of it is that the man who has a special gift of sulkiness is apt to be regarded by those who have never lived with him as a miracle of amiability. He has the art

of leaving his sullenness at home, like a garment not fit for public wear, and of appearing abroad robed in smiles and sunshine. The dark feature of his character he reserves for his wife and family and a few intimate and favoured friends. As he never betrays a consciousness of being in the wrong, so he never makes excuses nor apologies. When a man has a wide reputation for amiability, one may almost suspect that his peculiar sin is that of which I have been speaking. It is easy to compensate one's self for being disagreeable at home by being enchantingly lovable everywhere else. Perhaps what I have been saying of the male sex applies quite as much to the other; though where a woman is sullen, she is more likely to break out into little dashes of sharply spoken spleen. Her sulkiness is not sulkiness pure and simple. Jets of flame leap out from among the smoke, and the atmosphere hisses with their fitful fury.

The consummate sulker, he who may be described as master in this domestic art, is not easy to deal with. His ingoings and outgoings, his downittings and upittings, are understood only by himself. As there is no discoverable reason for his going into his shell, so there is no discoverable reason for his coming out. You may bestow cajolery and blandishment on him in vain. You may try to reason with him; but reasoning is quite unknown to his curriculum, however extensive it may be. He emerges from the shadow because it pleases him to do so, or because something has gone particularly well, or because he is weary of remaining in the same mood, but never because he is capable of stating to you the connection between cause and effect.

Another exasperating type of man is the one who tells his kindred that they buy the esteem, or the respect, or the affection which they receive from their fellow-men, — calling all friends sycophants, hangers-on, parasites, — asserting that it is wealth, not merit, which draws around them

crowds of flatterers in the world of society. To such an assertion made to a woman by a relative, she answered that it did not matter to her what was the motive-power which secured for her the respect and kind offices of others, so long as she was treated with respect and received the kind offices. There is one species of this genera that is rarer than all others, and yet not so rare as it ought to be. It is the monomaniac whose monomania consists in abusing a wife or a mother-in-law or children, who if of superior nature may still go on in the path of duty, bearing no resentful feelings towards him, and losing no opportunity of returning good for evil. Such a man, — an Englishman, a student of wonderful acquirements, knowing every language spoken on this globe, — not being able to disturb the equanimity of his wife by sulking for weeks at a time, at last resorted to the original method of sending all his large family of children to bed (nine in number) if any disarrangement of the wife's household duties interfered with his comfort. "Go to bed!" was the edict issued, to punish the mother. "Yes, father," the children said, as they scampered off as fast as their feet could carry them; for they knew by experience in the past, that in the rage which followed he might seize a knife and pursue them, should they demur or remain, in hopes that he would reconsider his demand, and not send them supperless to bed.

The eldest child, who had a particularly nervous organisation, lived in such fear of him that she trembled with terror whenever he spoke to her. "What are you trembling for?" he would ask when he noticed it. "Nothing, father," was the meek answer. "Then go to bed." "Yes, father;" and the child went, always glad if she escaped the box on her ears which was often his parting salute.

No one disputes the Johnsonian declaration, that marriage is the best state for man in general; and the idea has taken

root, that every man is a worse man in proportion as he is unfit for the married state. But the women of this age are wiser than those of preceding ages, and they hold, with Daniel Webster, that in marriage there is no purgatory, — that it really contains heaven or hell, that there is no third place in it ; and the strong-minded ones, those who make the most domestic of wives and the most devoted of mothers, are not so easily influenced to take the chances which marriage brings as they were formerly. Marriage is not a failure when husband and wife consult each other in all that comes within the experience, observation, or sphere of the other ; when there is no hesitation shown in yielding to the wishes of each other. They who marry for traits of mind and heart seldom fail to find perennial springs of domestic enjoyment. They are the safest who marry from the standpoint of sentiment, rather than of fancy or of fleeting passion. The beautiful in heart is a million times of more avail as securing domestic happiness than the beautiful in person. A woman whose education has been such as to make her independent, able to support herself, is more capable of choosing wisely among her suitors ; it does not make her more independent of the companionship of married life, but it gives her an opportunity to know men better, and to judge more correctly of their merits ; it puts man and woman on a better equality, and insures stronger and more enduring attachments. They will still be mutually dependent, but will have greater respect for each other's qualities of character and abilities.

How often does it happen that a girl creates for herself an ideal character, fancies herself to be in love with a man whom she looks upon as the soul of virtuous principle and untarnished honour, but after marriage awakens, as if from a dream, to find that honour and principle are as “unknown quantities” to the husband to whom she has intrusted the keeping

of her life. Quite as often is it that some husband with a trusting heart and a loyal soul finds that the wife whose nature he has believed to be twin to his own is devoid of the qualities with which he had endowed her, that neither love nor loyalty can bind her to him, that no vigilance on his part can protect his honour.

Only recently have we been surfeited with the frightful consequences of such a marriage, where the unsuspecting husband gave his unstained family name and his personal honour to the keeping of a woman who did not possess one qualification to make her a worthy custodian of either, but very many which one would have thought would have deterred a man from such perilous companionship. Under the spell of the glamour that held him, things as plain as the sunlight to others were unseen by him. He alone ignored what all men knew; he alone believed where others more than doubted. For lasting happiness in married life, there is no more important requirement than not to marry in haste. "Prove all things, hold fast that which is good," is a rule to be observed in all the relations of life; and in none is it more vital than in the choosing of a wife or the acceptance of a husband.

"When I find a girl who has been brought up as you have brought up my sisters, then I will think about marrying," said a son to his mother; but he avoided society, and the myriad daughters brought up with equal care did not offer to seek him in his bachelor apartments, and he became that most-to-be-pitied object of humanity, an old bachelor. No mother, no sister, howsoever devoted she may be, can bestow the affection and companionship which men need to round and fill their lives, to mould character, to shape habits, and make existence complete, as does the love of a wife, when a wise choice has been made. A good man needs a wife's never-failing sympathy and love as much in prosperity as in

adversity, to keep him good. Even Voltaire, with all his doubts and speculations, said of this sacred tie: "The more married men you have, the fewer crimes there will be; marriage renders a man more virtuous and more wise."

"I think my father's life has been the happiest life I have ever known," said a son to his widowed mother. What more beautiful tribute could be paid by a son to a mother! A wife has the power to inspire with hope and to impart courage when all else fails: her words of counsel, her smiles of encouragement, fortify him to meet disappointment, reverses of fortune, whatever obstacles may arise in his path. All through the checkered scenes of life, through stormy days of sunshine, through conflict and in victory, through adverse tide and opposing winds, man needs a wife to cheer his home, to minister to him, to save him from the demoralising influences which beset his path. "I think men would all fall back into savages, were it not for their wives," said a New York woman, in the presence of an unmarried old-bachelor brother, to a woman who was a comparative stranger to the brother. He seemed to apply the remark personally, and resented it. Words of advice or of correction, in order to be well received by grown-up people, and profited by, should not be given in the presence of others. Left without the influence of a sensible, affectionate wife, mother, or sister, a man's path is unmistakably downward in the moral scale, and as far as refining and purifying influences may be brought to bear upon him, no mother, no sister, no friend, can aid in that work of self-regeneration as can a wife chosen for qualities of heart and mind, instead of beauty, or belle-ship, or wealth. Some journalist has said that when the admiration of men becomes necessary to a woman she belongs to the devil. There are some husbands who have learned this lesson in the hard school of experience. It is the province of a good wife, and also within her power, by

long and patient endeavour to overcome the selfish exactingness of a young man's nature, even to lift him up, by degrees, into that region of purity of thought and purpose which will loosen the chains of bad habits, and make him more worthy of her love. But should she find no integrity of moral principle to work upon, then her task is a hard one, and it might well appal her; nevertheless, instead of sitting down to shudder at the cheerless vista which married life has opened up to her, let her take heart in the thought that her children may become her helpers, if she commences her work in a humble, patient spirit, remembering that it is not the first stroke of the pickaxe that tunnels the rock, and not expecting too great progress at first. If no vigorous sentiments of probity and honour have been sown in early life, one need not look for immediate results. Blossom and fruitage do not follow as soon as the seed is sown; but as we are told that character can still be formed or changed up to forty years of age, there is hope of both blossom and fruitage later.

"I think men and women ought to be allowed to marry on trial," said a woman whose experience of married life had not been such as to make her eager to try it a second time, notwithstanding it has been said that everything can be done better the second time than the first. A young man who heard the remark replied, "Oh! is that your idea? I should have no objections. I know several girls I should like to marry in that way for one or two weeks, but not more than one that I would undertake to marry for a longer time than one month." The lady who had made the remark was horrified at the answer it had called forth, and hastened to explain her somewhat Utopian plan for insuring permanent happiness in the married state, reasoning that marriages should take place for a stated time, to be authorised for one year on trial, and at the end of the year, if the man

and woman so contracting found their enjoyment of life increased by this union, the ceremony to be repeated binding them to live together for another year. Under such circumstances it was argued that each would be stimulated in daily renewed exertions to make home the happiest spot on earth for its inmates, as it ought always to be, yet is so seldom. Then, year after year, the contract could be renewed. No man or woman of spirit would be willing to renew it if the other did not also desire it, and thus would be done away with that misery which exists where, on the side of one, no efforts are made to retain the esteem of the other. Some writer has said: "Marry young, marry for love, let no ambition of power or position, no greed of gold, ever mislead you into giving to your life a companion who is not the half of your soul. Choose with the heart of a man, and choose with the self-esteem of a gentleman." Self-esteem or self-respect in a man leads him to ponder over all important steps in life, to be led by his judgment rather than by impulse. "Why do you not marry the girl whom I know you are in love with?" said a mother to her son. "I would rather blow my brains out than to marry a woman I could not trust," was the answer of the man, whose whole life was marred from having loved "not wisely, but too well." Another man, of quite a different stamp, commenting upon the same case, said: "Blank never loved that woman. I would have married her off from the street, so well do I love her." "There are men whose passions rule their judgment. Blank is a man whose judgment rules his passion," was the answer. The man who would marry a woman "off from the street," as this man said he would have done, could never be relied upon as being himself worthy of esteem.

The numerous ill-assorted marriages of our time cannot fail to have an influence on all reflecting men and women. In many cases such marriages are the result of men's vanity.

A journalist writing on this subject, says that a man as a rule either loses sight of or casts aside all considerations of companionship or real worth when a woman with a beautiful face crosses his path. He is satisfied with a lovely doll, until the reality of marriage-life opens his eyes to the terrible mistake he has made.

A philosopher has said : " That which causes a man to fall in love is a mystery to both sexes. It is often caused by the glance of an eye, the graceful motion of a hand, the shapely turn of a foot, or an unconscious pose. It is the greatest of all contradictions ; it is as subtle as a shadow, and as certain in effect as a bolt of lightning." Had this philosopher contented himself with his first assertion and his last, he would have made no mistake ; but in attempting to say what love may be awakened by, he has shot wide of the mark. Fancy alone is stimulated by eye-glances, hand-motions, and shapely feet. Nature never fails to work by law ; but she leaves us to graduate our own positions, and she remorselessly punishes those who have not framed their lives in accordance with her laws. The law of sympathetic association must govern men and women in their choice of life-companions before Tennyson's prophecy can be fulfilled for "the coming race." But there are many more happy marriages than are admitted, in this age of scepticism in regard to all that is good. We are apt to forget that we hear only of the ill-assorted ones. Give a woman of good principles, love, appreciation, kindness, and there is no sacrifice she will not make for her husband's happiness. With such a wife it is a man's own fault if he is not happy. If loved well, and treated well, even though her life may have lost out of it that especial glory which crowns a woman as with a halo, when in her marriage there has been no forced deviation from Nature's laws, she will still be able to make home an Eden for her husband. It is an exceptionally bad

woman who will deceive a loving husband, or withhold from him anything that is in her power to give; and rare qualities of character, indeed, must a woman possess, who does not make herself very disagreeable when she finds herself snubbed, tyrannised over, her wishes denied, and herself daily and hourly humiliated by her husband's conduct. The finer the fibre of her nature, the keener her suffering. Those who serve for the wages of love must have payment in love's coin, which is the expression of love; for a man may love his wife well, yet, labouring under a mistaken idea that wives must subject themselves in all things to their husbands, feel it to be beneath his dignity to make this payment. Never expressing the affection that he feels, and for which the wife is heart-starved, her life becomes burdensome to her. Long as she may, and will to the end of her days, for the roses of love, she gathers only the thorns of duty. A husband who withholds the beautiful words of endearment and affection designed for use is like the burly peasant who enjoys his food in a brute way when he is hungry; while he who continues after marriage to give expression to his tenderness of feeling in words is like the true epicure, whose palate is as sensitive to taste as the nicest ear is to music, and who is able to discriminate perfectly all the subtle semitones and chords of flavour. The beasts of burden work more cheerfully when encouraged by kind tones or gentle touch; and a woman can bear the heaviest burdens which life can place upon her shoulders, if she have the encouragement which affection and sympathy are able to bestow. It must be a hardened heart or a coarse organisation that does not need them.

"I have been reading 'Daniel Deronda,'" wrote a daughter to her mother many years since, "and the tears ran down my face when I came to the passage where Gwendolen says, 'Poor mamma! who never knew what it is to be

happy,' for I thought of you, my own dear mother." Yet outside of that family there was no one who knew that the wife and mother was unhappy, so loyally did she bear the burdens that were unnecessarily laid upon her. Millet wrote : " Oh, life, life ! how hard it is at times, and how we need our friends and heaven to bear it ! " Great souls, it is said, are always loyally submissive to whatever befalls them ; and to such is given the faith to believe that despite the chaos, the turmoil, and fret of daily life, all is rounding to a perfect whole. " Loose as the events of life seem to hang upon one another," wrote South, " yet they are all knit and united together in a firm chain, and the highest link of that chain is held and managed by an unerring Providence. The chain may wave and shake this way and that, but still the Hand that holds it is steady, and the Eye that guides it is infallible." Blessed are those who by severe discipline have been led to say, —

"I have grown patient, seeking not to choose
 Mine own blind lot, but take that God shall send,
 In which, if what I long for I should lose,
 I know the loss will work some blessed end, —
 Some better fate for me and mine than I
 Could ever compass underneath the sky."

"Our life is determined for us," says George Eliot, "and it makes the mind very free when we give up wishing, and only think of bearing what is laid upon us, and doing what is given us to do." Yet it is hard, when we think how little love it takes to sweeten life, that it should ever be denied, and that we must give up wishing for it. Though a woman accomplish nothing more in life than to have made home the happiest spot on earth for her husband and children, she has fulfilled the highest and holiest mission that it is in the power of a woman to fill. "Marriage," said Madame Paterson-Buonaparte, "offers no such comforts as to induce

rational beings to give up their independence without some return other than the torment of bringing up a family of children." It was her father who wrote this truth to her : "Intercourse with our family is, after all, the only chance for happiness in this world." Peace and comfort are said to constitute the happiness of the aged. It is all that is necessary for their happiness, as love always reigns where peace is found. Turning the leaves of a family Bible not long since, a time-stained letter (written by one who has been for years beyond the veil) was found, carefully preserved by the wife to whom it was written :—

MY DEAR WIFE,— This is my Christmas gift. It is a testimonial that you have fully performed your duties as a wife. You have been to me as a minister of happiness and peace; at your approach trouble has flown, and my home has become to me the dearest place on earth. Receive this, my tribute of gratitude, and value it for my sake. Should it fall to your lot to be left alone, this expression of grateful love will give you far more happiness than any gilded bawble that I could give you.

Your loving husband.

Such words must fall like balm upon a mourner's lacerated heart ; but not even in widowhood are they needed as in the hourly companionship of married life, to keep the courage up, and to make life sweet and strong.

"Give willing words to-day: let no fond message wait
Until the hand of death hath barred the golden gate:
Let love illumine the life that struggles on through strife;
Let true affection's shield turn poisoned barbs of fate.
Keep no caresses locked till love grows sear and old,
Then offer after death, to faces calm and cold,
The warm and loving words so seldom given or heard
Until poor pilgrims sleep beneath the mossy mould,
Who in their lifetime listened vain
For well-earned praise in hours of pain.
Fond words in life may serve or save:
They need them not within the grave."

CHAPTER VII.

THE ETHICS OF DIVORCE.

THE MARRIAGE RELATION AS IT OUGHT TO BE.

"Say never, ye loved ONCE !
God is too near above, the grave below,
And all our memories go
Too quickly past our souls, for saying so."

"Love strikes one hour, — LOVE. Those never loved
Who dreamed that they loved once."

"Child, tell me how love cometh ?
It comes unsought, unsent.
And tell me how love goeth ?
That was not love which went."

Would that, instead of educating our young girls with the notion that they are to be wives or nothing, — matrons, with an acknowledged position, — we could instil into them the principle that, above and before all, they are to be women, — women whose character is of their own making, and whose lot lies in their own hands. Every girl ought to be taught that a hasty, *loveless* union stamps upon her as foul dishonour as one of those connections which omit the legal ceremony altogether. — DINAH MULOCK CRAIK.

"CHILD, thou art born to suffer, endure, and hold thy peace," whispers the Mexican over the cradle of his new-born babe. Man is born for happiness ; but Nature's laws, when violated, lead men away from happiness, and misery is the result. Said Godkin : "Morality is nothing more than

a calculation of consequences : virtue is a right calculation ; vice is a wrong calculation."

Ignorance of Nature's laws is the occasion of much misery that we are plunged into from birth to death, for what do we know of the laws of Nature? Absolutely nothing, Buckle tells us. Nature is an unceasing progress. The universe is a perpetual becoming, a never-ending ascent. The present epoch of our history possesses no greater importance in the general history of the universe than does an ant-hill in the infinity of space. Who can say, asks Cammille Flammarion, that the science of dynamics will not one day reveal to the student of the heavens the religion of the future?

The unknown of to-day is the reality of to-morrow. What is this strange vanity, this *naïve* presumption of ours, to imagine that science has said its last word ; that we know all there is to know ; that our five senses are sufficient to comprehend the nature of the universe? The learned Dr. Hufeland asserts that we stand before the dawning of a new day in science and humanity, — a new discovery, surpassing any that has been hitherto made, which promises to afford us a key to some of the most recondite secrets of Nature, and to open up to our view a new world. The error of our time in questions of research among physicists and physicians seems to be in having persistently investigated the phenomena of material organisation as the sole province of physics, regarding physical research as lying outside. The term "physics" is derived from a Greek word signifying "nature." Nature does not limit herself to matter and mechanism. The phenomena of the will, or mind, or spirit, is as much a part of Nature as are those of matter. "The physicians," says Flammarion, "to whom I communicated fifteen years ago the magnetic phenomena shown by me in certain experiments, one and all denied absolutely the reality of the facts observed. I met one of them recently at the

institute. 'Oh,' said he, not without shrewdness, 'then it was magnetism, now it is hypnotism; and it is we who study it. That is a very different thing.'" Minds accustomed to study cannot be content with a bare and unsupported denial of facts. A fact is a fact, and as such it must be accepted; even though, in the present state of our knowledge, it is impossible to explain it. The scientific spirit brings to life all facts out of the mists of supernaturalism; teaching that there is really nothing supernatural, and that Nature, whose domain is infinite, embraces everything.

It is known that our brains are composed of molecules, which do not touch each other, and which are in perpetual vibration. May not the emotional force of the brain travel through the ether in the same manner as attraction and gravity, and strike another brain, causing it, if under certain necessary conditions, to vibrate at a distance,—just as a sound from the chord of one instrument causes the same chord to vibrate in another instrument? But the laws which govern thought, or psychical force, have not yet been made known to us. All is mystery and ignorance. The unknown of yesterday is the truth of to-morrow. The pure philosophy which is being slowly and reverentially unfolded to those whom the spiritual world interests, teaches that justice reigns in the system of the moral world, as equilibrium reigns in the system of the physical world; that the destiny of the soul is always the result of its aptitudes, its aspirations, its works; and that "the religion of the future" will consist of a knowledge of Nature's laws and a conviction of immortal life in its eternal domains. "In my Father's house there are many mansions." It teaches, as the aphorisms of Flammarion teach, that man makes his own destiny; that he elevates himself or lowers himself by his works; that in the upward progress of souls moral qualities have no less value than intellectual qualities; that goodness, self-abne-

gation, fulfilment of duties, purify the soul and exalt it, as knowledge and study do ; and that it is the destiny of the soul to liberate itself more and more from the material world, eventually dominating matter, — then suffering ends.

That which we call matter vanishes when scientific analysis asserts it has grasped it. That which maintains the universe in existence, the principle of all the forms of matter, is force, the dynamic element. Atoms, intangible, invisible, scarcely conceivable, constitute the only real matter ; and that which we call matter is only the effect produced on our senses by the movements of atoms, that is to say, an incessant possibility of sensations. Those physiologists who assert that the soul does not exist, resemble their predecessors who asserted that a pain was felt by the finger or the foot. Now they declare that the seat of sensation is in the brain. By making the human entity reside in the brain, they place an obstacle in the way of scientific discovery. Personal sensation is always accompanied by a modification of substance ; in other words, the ego of the individual continues to exist only so long as the identity of his physical part ceases to be. The constitution of our bodies is perpetually undergoing transformation, under the direction of the immaterial force which animates us. The knowledge of the material world, and the knowledge of being, unite to form the only basis on which it is possible to construct a pure philosophy. We are the infinitely little parts of an unknown mechanism ; but searchers after truth will not scoff, simply because they cannot understand this the greatest of the problems which can interest the mind. If the soul is the animating force of the human being, then, as force is indestructible, the human soul must be indestructible. No finite mind, writes Keely, can reach up to infinity ; but we have the power of appreciating much that we cannot understand.

What is called animal magnetism, the pure philosophy sets down as a sympathetic flow, or the transmittive link of sympathy in the fourth dimensions. It is the most intricate of subjects to treat philosophically, isolated as it is from all approach to any of the prescribed rules of science. In this philosophy the term "fourth dimensions" refers to the fourth dimensional space, whence all high sensitive introductory impulses emanate. This great problem turns upon the interchangeable subdivision of inter-atomic acting agency, or will force, which force separates or subdivides, on the atomic position, by a power which is beyond and much greater than this atomic one; namely, the inter-etheric introductory impulse, or the force of the soul or mind,—immaterial force. The action of this etheric flow in all substances is according to the character of the molecular interferences which exist in the order of their atomic groupings; that is, to what may incidentally tend to vary the uniformity of structure in the atoms. If there were uniformity in these groupings, there would be but one substance in Nature, actuated by one uniform impulse; and all beings who inhabit this globe would be simultaneously impressed with the same emotions, and be actuated by the same desires. Nature has ordered otherwise, producing unlimited variety. Cases of perfect sympathetic harmony in these groupings are rare in human beings; but when two such mediums come in contact, it requires no research to find that harmony exists. Sympathy brings friendship, and friendship is the highest order of this power's wonderful action. Love is not the highest order, for earthly love is a fire; and under all conditions, where there is non-uniformity in this etheric glow, love becomes depreciating and diminishing. True friendship, or etheric love, has in it an element of God's love: it vivifies, but does not destroy.

The so-called science of to-day affords not so much as an

introductory attempt to solve the problem of animal magnetism and etheric flows; but "a pure philosophy" teaches the conditions of absolute etheric assimilation, and shows us what is necessary for happiness in the marriage relation. We must become conversant with this philosophy before we can realise the infinite degrees of happiness in the future state, as made known to us in the solution of this subtle and greatest of all problems, sympathetic flows. Our lives are graduated here by the good or the evil that we assimilate. If our natures are crude, we are susceptible only of crude graduation. We are fitted for the life hereafter according to the capacity of our natures here, whether high or low; and when two differing natures are brought together in this life, there can be no more assimilation than between oil and water. How is it possible for a mind that is susceptible of the finer or higher order of love, piety, charity, sympathy, generosity, and benevolence, to live happily in close companionship with one whose nature represents the low orders of qualities of mind and heart? Can a bird taken from our atmosphere live in the crude element which the fish enjoys?

To illustrate the position as occupied by different natures, both fine and coarse, and to show the power of the finer over the crude, we may compare them to a series of sieves of differing textures, from fine to coarse; representing the varying orders of human nature by a quantity of shot of various sizes, coarse sand, and fine sand, all thrown together and poured into each sieve in turn. The coarsest sieve, when shaken up, allows all to pass through, retaining only the coarsest shot. It is only the finest sieve that is able to retain the fine sand. The fine sand occupies a position which the coarse shot can never reach, and it has the scope of all which the coarse can occupy in any subdivision: consequently the finest represents infinity of action without

restriction. So it is that the action of the mind, in all individuals, coincides with the atomic grouping of the individuals.

Time alone will be able to make the mysteries of this grand philosophy clear to the understanding. Christianity has not been the work of a day nor of a year. Nearly two thousand years have failed to make the pure religion taught by Christ the religion of the world. In the coming centuries, when the race has become sufficiently progressive to comprehend the character of the connective sympathetic link necessary to induce that permanent attraction which makes marriage "holy and honourable," the scourge of divorce will not sweep over us as now. The laws of harmony reign wherever Nature reigns; and when understood in their application to the selection of a companion for life, harmony in the household will result as uniformly as between two instruments tuned in accord. Between a man and a woman whose atomic groupings are represented by the same chord in the scope of any octave, according to one of the theories propounded in this pure philosophy, an assimilation or attraction will follow with the velocity of gravity, and remain forever permanent. When this knowledge has been promulgated, and proved by experience to be true, then will reign the world's great bridals, chaste and calm, from which will spring a worthy race to rule mankind.

In the mean time what is to become of those unfortunates who have mistaken a fleeting fancy for an enduring love, and have rashly bound themselves to take each other "for better or for worse"? This is a problem which each case must decide for itself. Those who believe in a God of truth and justice, who, plan as we may, directs our steps, will hesitate to give advice in such matters. The man or the woman who is called upon to decide for himself or herself should make the decision from the standpoint of duty rather

than desire ; and, once made, he or she must face the result. On this subject a writer has frankly said that the greatest question which has been propounded to modern society is, "What is to be the legal status, and what the social fate, of persons who find themselves married, but not mated?" The common and pusillanimous answer is, "To remain in a bondage which it is ostracism to break." But a just moral sense, piercing a sham morality, which is only another name for custom, asks, "What excuse can be given to God and to virtue for keeping two human beings in an enforced union which each knows to be degrading to both their souls?" A public opinion which compels the juxtaposition, or which forbids the disconnection of an unmated pair who are tied, not knit,—chained, not wedded,—violates the ethics of Him who, preaching from the mountain-top of morals, taught so terrible a distinction between love and lust. Marriage without love is a sin against God, — a sin which, like other sins, is to be repented of, ceased from, and put away. No matter with what solemn ceremony the twain may have been made one, yet, when love departs, then marriage ceases, and divorce begins. This is the essence of Christ's idea. To say that he granted divorce only for a gross and fleshly crime is to forget that he considered the eye a paramour and the heart a wanton's bed. Even granting that one of his speeches seems to call adultery the only divorce, yet in his other maxims, in illustrating what he meant by adultery, he set forth an ideal of so faithful a fidelity that most marriages, estimated by this standard, would be proved adulterous, and be pronounced by his withering judgment null and void.

How shallow, then, it is to say, with the Roman Church, that there shall be no divorce, not even for fleshly lust ; or with the Episcopal, no divorce except for just this, and this only ; or with the Presbyterian, no divorce except for this

and for desertion ; or with the Methodist Missionary Board, no divorce except for these and for heathenism ; or with the civil laws of some of our States, no divorce except for a few of the more common and hideous offences which daily report themselves to our courts !

John Milton was right in declaring (we do not quote his words, but only his meaning) that whatever nullifies marriage justifies divorce. With faint echo we repeat the same truth, which, to our mind, seems so true as to be fundamental. Nor, in following Milton, do we wander in a dangerous path. This man was no loose philosopher, no *blasé* gallant, no free-lover ; for though his voice thundered for freedom of divorce, it pleaded with sweet eloquence for strictness in marriage.

A man and woman whose mutual love is not sufficient to inspire mutual fidelity prove thereby that they have never known the fulness, purity, and all-sufficiency of the one love which makes marriage sacred, and which keeps it sacred. The only marriage worthy to be called by the name of that great sacrament is the exclusive union of one with one, — not the patriarch union of one with many, and not the modern *sub-rosa* union of many with each other. Marriage, if it be marriage at all, is the unswerving faithfulness of husband and wife, admitting no intervening mistress for the one, no supplemental paramour for the other.

But this idea (and this idea cannot but be true) carries with it as its logical sequence (and this, too, cannot but be true) the irresistible conclusion that marriage, if broken, and whether broken by the body or the soul, is divorce. Infidelity of the body is not so great a sin against marriage as the infidelity of the soul. If there is divorce for the one, there should all the more be divorce for the other. Human society needs for its purification a more chivalrous fidelity

to marriage, a more honourable respect for divorce. . A nation without marriage would be without civilisation. A nation without divorce must be without virtue. In France the law tolerated no divorce, and so the people practised universal license. In Prussia the law opens seven gates of exit from marriage, and so the fashionable standard of morality is almost puritanic.

Now, the proverb warns us that "history is philosophy teaching by example." Apply this philosophic warning to our own land. Our American society is covering itself with a growing mildew of free love. This corroding fungus is everywhere so plain that all eyes are beginning to see it. What is the cause, and what the cure?

The cause is twofold, — first, in the injudicious and lamentable haste with which the law is invoked to tie a knot between two persons who only fancy, but have not proved their fitness for, each other; and, second, in a public opinion which, forbidding the dissolution of such ill-made contracts, forces imprisoned spirits, fretting at a captivity from which they cannot openly break, to take covert refuge in secret sin.

The cure is likewise twofold, — first, in a higher and holier idea of marriage (including the chastity which should accompany it, the devotion which should foster it, and the love which should hallow it); and, next, in public opinion expressed authoritatively, in our civil statutes, enacting that whatever in point of morals nullifies marriage should in point of law authorise divorce.

God grant, says the same writer, that there may come a time in the legislation of our country when the laws of the land shall be founded on the needs of the soul!

Here we have the views of one who realises what marriage ought to be, and what it even now is, when the laws

of Nature are regarded. Christ possessed the knowledge which enabled him to teach a spiritual union, which should be so subtile in its willing bond, so exclusive in its mutual allegiance, and so reverent of its life-companion, that the brief indulgence of a single caprice is an infidelity.

The perfect picture which Christ sketched in the few and fragmentary notes which his biographers saved from his utterances on marriage, shows that he did not rest marriage on the mere legal union of two persons whom the law, uniting, enacts to be one flesh. Transcending this legal tie, he taught that the only love that spiritually constitutes marriage is spiritual love; that without this mating of spirits there is no true marriage; that marriage, however legally enacted, is annulled by the indulgence of vagrant fancies; and that divorces should be granted for unfaithfulness in thought. If we are true followers of Him whom we profess to serve, we should look upon the marriage bond as only sanctioned by Christ when husbands and wives are united by spiritual as well as by physical ties; so that there is a ceaseless interflow of sympathy, with such devotion and exaltation of love that they attain to "the royal estate" (which Shakespeare calls "a measureless content,") realising in each such faithfulness as could not possibly deceive or betray its other self,—a love so infinite that it could contain only its own fulness; a love which, like the sea, could never depart out of its own bosom. Such love, according to the teachings of Jesus Christ, constitutes true marriage. No divorces are ever asked or wished for where such a marriage has bound two rich and generous hearts for time, and two souls for eternity.

Steadfastness has been said to be *the* virtue without which no other virtue is possible. We often see natures, says Thorne, right with every quality but this, attractive with a genius that illuminates everything it touches, but lacking

a persistent steadfastness. Such people have a talent for brilliant beginnings. They pave hell with their good intentions. Their friends are constantly wrought up with great expectations; but they accomplish nothing, and finally fritter away even their own powers. "Unstable as water, thou shalt not excel," has been life's verdict on many a modern Reuben. It hardly needs Emerson to tell us that the characteristic of heroism is its persistency. Looking back over history, we perceive steadfastness to be the heroic quality,—that which makes a character, to all time, admirable in the world's eye. Examples of steadfastness that readily occur are the Spartans at Thermopylæ; the Old Guard at Waterloo; the Puritans, as unflinching in their firmness, under all privations, as Plymouth Rock itself; Washington and the other Revolutionary heroes, whose purpose never faltered in the darkest hours; Luther at the Diet of Worms, saying, "Here I stand, I cannot otherwise, God help me!" John Brown, marching on alone against the mighty slave-power; and the heroes and martyrs innumerable who have won their places in history by steadfastness. "Firmness in the right," Abraham Lincoln called it, in his famous sentence, "With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right." Private life is rich with countless martyrs, heroes, heroines, of whom history takes no note. At forlorn posts of duty in a lifelong self-abnegation stand faithful daughters, wives, husbands. They hardly realise that there is merit in simply doing their duty. No other course occurs to them as even possible. Like Luther, they too might say, "Here I stand, I cannot otherwise, God help me!" To such natures it seems but the simplest truism that

"The straightest path, perhaps, which may be sought,
Lies through the great highway men call 'I ought.'"

They stand steadfastly at their post, and do their duty because it is their duty, often in dreariness and loneliness of spirit, uncheered by any consciousness of being specially heroic or admirable. They do their duty, until by and by the weary years come to an end, and they die; and that is the whole story superficially viewed.

But these lives are literally the salt of the earth, the glory of humanity. Deep and far-reaching is their influence; and nobler living is made possible to many by every such steadfast soul, however seemingly obscure its earthly career. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses," shall not we too strive to cultivate this heroic virtue of simple steadfastness? Once sure we are in the right, let us be as steadfast as the granite rock, against which the incoming waves with sound and fury dash themselves again and again, only to be repelled and shattered, — as steadfast as Nature, whose suns rise and set, whose seasons wax and wane, no matter what commotions agitate the little world of man.

A worthy purpose once formed, then we must go steadfastly on toward our chosen goal, no matter what lions threaten the forward path; no matter what outward opposition, difficulties, discouragements; no matter even for the traitor in the heart, whispering self-doubt and despair. It is something when in those inner dialogues known to every soul the one self can say to the other, "Yes, I know the way is long, hard, and steep; I am weak, and I journey alone; as you say probably I shall fail at last, nevertheless I shall go on."

When the path seems to end against the blank wall, and we come perforce to a stop, still one can say, as Paul said, Stand! and having done all, stand. Walls finally crumble before a determined steadfastness.

Thomas à Kempis said that those who can hold with per-

sistent steadfastness to a purpose "in hours of insight willed," give considerable evidence of a regenerate nature. Men who, like Victor Hugo, never disobey these inward monitions, who keep the inner light trimmed and burning, are never left without spiritual guidance. To ponder often the life of him whose face was set so steadfastly toward the Jerusalem of his betrayal, desertion, agony, death, may vivify and strengthen our own weak steadfastness, and enable us to do our work in this world better than we know or dream.

"Each for himself his cross must bear,
Each his own crown of thorns must wear,
Each his own sacrifice must be,
And find his own Gethsemane."

There is a sacred connection between honesty and faith, says Irving. Honesty is faith applied to worldly things, and faith is honesty quickened by the spirit to the use of heavenly things. A cunning man is never a firm man. A man of faith is as firm as a rock. This life is the rehearsal, remember, not the performance. Just an hour's trial of who is fit and who is not fit to play his part, — the parts are distributed by the author, whose purpose will be explained in proper time. But he is the victor

"Who, with a toward or untoward lot,
Prosperous or adverse to his wish or not,
Plays, in the many games of life, that one
Where what he most doth value must be won;
Whom neither shape of danger can dismay,
Nor thought of tender happiness betray;
Who, not content that former worth stand fast,
Looks forward persevering to the last,
From well to better, daily self-surpassed;
Who, whether praise of him must walk the
Forever, and to noble deeds give birth,
Or who must go to dust without his fame,

And leave a dead, unprofitable name, —
 Finds comfort in himself and in his cause;
 And while the mortal mist is gathering draws
 His breath in confidence of Heaven's applause.
 This is the happy warrior : this is he
 Whom every man in arms should wish to be."

NOTE.—On the first page of the preceding chapter will be found these words : "Man is born for happiness; but Nature's laws when violated lead men away from happiness, and misery is the result." After this chapter was in print, the attention of the compiler of "Social Ethics" was called to a small book, "A New Creed (Human and Humane), Dedicated by a Nameless Author to Suffering Humanity;" published in London by Digby, Long & Co. The axioms of this creed are

"All Men Suffer,
 All Men Worship,
 All Men Believe Union Is Strength."

Its author denies that man was made to suffer and to mourn, showing what, in his opinion, has caused all suffering; and he claims that the laws of sympathetic association must be understood and obeyed before human happiness can be attained, which has its root in these laws as established by the Creator of all things. The passages from "A New Creed" which follow, will show that its author holds similar views to some of those quoted in "Social Ethics" from Keely's writings; and should our readers desire to understand more clearly the nature of the element written of, "A New Creed" will enlighten them, even better than the writings of Keely, who, years since, discovered the same element.

"Fire, air, and water were the three recognised elements in creation in the olden times, but science has discovered more; yet science does not maintain that all are discovered. Every new element, or rather new discovery of an old element, has been discussed by eminent men; yet, to my thinking, one element more universal than all others has not even been recognised. It is the most widely spread and most powerful element in all creation. It is a volatile and spiritual-like substance, pervading the realms of soul and body, and is highly sensitive to every emotion and thought, — a latent force in which lurks all the psychological secrets of Nature. It is not confined to any particular part of creation, not an adjunct of Nature only, but an element diffused through the whole universe, — terrestrial and celestial, corporeal and spiritual, animal, vegetable, and material. There is no known element that can approach it for universality and importance; and its existence is as capable of proof as any scientific theory. . . . It is the great connecting link between the Creature and the Creator."

The title of this remarkable book should have been "A New Order of Things."

CHAPTER VIII.

MENTAL HYGIENE.

INHERITED CULTURE.—EDUCATION OF CHILDREN.—THE PHYSICIAN'S PROVINCE.—IGNORANCE IN TEACHERS.—SELF-EDUCATION.

Great geniuses come by nature. What we want — what I believe is within the reach of the race — are healthy, vigorous, well-balanced minds. — J. RAY, M.D.

The thoughts and choices of a perfect mind are as exactly set by a perfect law as are the atoms of a crystal. — DR. BUSHNELL.

Try as hard as we can to quell nature, we cannot quench it: it will come out in the critical moments of life, and will show itself in hereditary transmission. The aim of modern scientific inquiry is to obtain an exact knowledge of the ways of heredity. — MAUDSLEY.

On the one side we have mind, on the other side we have matter; so interwoven, so acting upon and perturbing each other, that we can never really know the laws of one unless we know the laws of both. — BUCKLE.

My text is taken from the first chapter and the first verse of a late writer on hygiene. "Hygiene aims to make growth more perfect, life more vigorous, decay less rapid, death more remote." To this rather material statement I would add another. The highest usefulness in life is only possible with the highest standard of health. Speaking of the higher, the spiritual development of man's faculties, a famous divine has said: "Yes, it is a good thing to be born again; but he who wins this new birth will be better born again for having first been well born." — S. WEIR MITCHELL, M.D., LL.D.

WITHIN the last ten or fifteen years the feeling has been growing that women who desire education ought to have it placed within their reach; and those women who have

worked for this end are able, in looking back, to note the gradually increasing interest manifested by men of position and means in this movement, which, set in motion by a few, will continue until women have won the right and the means to the highest culture of which their nature is capable, — not that they may gratify an unwomanly spirit of selfish ambition and rivalry, but that they may become more worthy of, and better fitted for, the noble work God has assigned them.

In many schools the larger number of girls, those who require something more than the mere *presentation* of truth, cannot be said to be educated at all. The lesson is put before all alike: the few who have ability grasp it; the many go away with mental power as undeveloped as before. Teachers should be taught to study the mental peculiarities of each pupil, in order that they may see intuitively the working of the thoughts within. Many girls who would never become advanced students must, if their mental powers are skilfully educated through the whole course of their school-life, make better wives and better mothers. Lectures on the theory of education are of little avail; it is the instruction that Mrs. Grey recommends which is needed. Teachers should be taught the dependence of mind on body, and the importance of preserving health in the young, in order that they may benefit by education. They should themselves study anatomy and physiology, that they may be able to teach the intimate relation that exists between the brain organ of thought and the muscle instrument of movement. They should be able to note the first symptoms of fatigue in their pupils; for Nature sends fatigue, as she sends pain, to warn against danger. Fatigue unerringly tells us that we are approaching the limit of endurance in the nerve-centres. Herschel says that the brain and nervous system bear a somewhat close resemblance to a galvanic battery in constant action, whose duty it is to pro-

vide a certain and continuous supply of its special fluid for consumption within a given time. As long as supply and demand are fairly balanced, the functions which owe their regular and correct working to the fluid are carried on with precision ; but when, by fitful and excessive demands carried far beyond the means of supply, the balance is not only lost but the machine itself is overstrained and injured, disorder first, and disease afterward, is the result.

This illustrates clearly the condition of a healthy and well-balanced brain and nervous system, supplying without an effort all the nervous force required in the operations of the mind and body so long as its work is in proportion to its powers, but, if embarrassed by excessive demands, feebly and fitfully endeavouring to carry on those mental and physical operations over which it formerly presided without an effort. "The art of healing will not become a science until physicians are able to prevent disease," said the late William Schmaele, M.D., thirty years or more ago ; and Science to-day says : "The task of the physician of the future will be not so much to heal disease as to prevent it." On this subject Tullio Suzzaro Verdi writes :—

The Hygeia of antiquity was a mythological idea. Hygiene of to-day is a science, — the science that teaches how to conduct, how to preserve life : it is not the art of curing disease ; it is the science of preventing it. Shall we keep it from the young who have life to preserve, to offer it to the old, whose life's thread has passed from Clotho to Lachesis, and is already held by Atropos the inexorable ? . . . Education cannot imperil the life of a student, if in the curriculum of her studies the science to preserve her life is included. In every school there should be taught anatomy, physiology, and hygiene ; and the latter practised within its walls.

Sir Morell Mackenzie, with his usual breadth of mind and freedom from prejudice, declared that the art of healing is now eclectic in the best sense of that often misapplied word,

and that it does not scruple to borrow useful hints from any source, however heretical. What promise this fact holds out for the future, no one who is ignorant of the healing powers of the finer forces of Nature can comprehend. As it is generally conceded by all men who do not derive their support from the sale of drugs, or who are not quacks in the medical profession, that prevention is better than cure, let us see how mental and nervous diseases (which are so on the increase that our asylums, sanitariums, etc., are overflowing with patients, necessitating the building of new ones) can be guarded against or prevented. First and foremost it behooves us to regard the opinions of those who have made a study of the causes of this tremendous increase in nervous and mental disorders and diseases within the last fifty years. Our best instructors would be those who have made an exhaustive study of the cases of persons who, prostrated and thrown off their mental balance by such disorders, have been so fortunate as to recover from them under the care of skilful physicians and nurses. Of such skill Casaubon said: "Let others admire witches and magicians as much as they will, who by their art can bring them their lost precious things and jewels: I honour and admire a good physician much more who can, as God's instrument, by the knowledge of Nature, bring a man to his right wits again when he has lost them."

As long as medical men remain in ignorance of the philosophy of the human mind, and of its relations to the brain as its material organ, so long will that malpractice continue which consigns so many curable cases of mania (such especially as that which follows child-birth) to confinement in an asylum, where curable cases are too often treated as incurable, and the patient subjected to noises and scenes which hourly fall on the ear and eye, like oil on flame, increasing the malady. An English writer says on this subject, that

many who have been hurried into a madhouse have, by the very act, been unhappily fitted to remain tenants for life of the cells to which such rashness and ignorance had consigned them. The more nearly we can approximate our treatment of the insane to that of reasonable beings, the more likely we are to give effect to our plans of cure. Enlightened practitioners now admit that nervous disorders and mental disease are affections of the organ of the brain, which has fallen into a morbid state from some natural cause; and the most frequent direct cause is family trouble.

"We may learn more of the real causation of insanity by the study of a tragedy like *King Lear* than from all that has been written in the guise of science," says Maudsley. "Family dissensions have made more men and women nervous than the sword has slain;" and on this ground alone, aside from their sinfulness, they ought to be most religiously guarded against. Disappointed love, it is said, has inflicted more intense misery than love ever made happy. Charles Kingsley asked, "What can be more terrible than war?" and answering his question himself, he said, —

I will tell you what is ten times and ten thousand times more terrible than war. — outraged Nature. She kills, and kills, and is never tired of killing, till she has taught man the terrible lesson he is so slow to learn, — that Nature is only conquered by obeying her. . . . Man has his courtesies of war: he spares the woman and the child. But Nature is as fierce when she is disobeyed as she is bounteous and kind when she is obeyed. She spares neither women nor children. Silently she strikes the sleeping child with as little remorse as she would strike the strong man who holds in his hand the musket or the spear.

Let a woman of high-strung nervous organisation, possessing uncommon powers of self-control,¹ be deprived of a judi-

¹ A woman of hysterical temperament seldom becomes insane. It is the self-contained nature, that, having no outlet for agonised

cious mother's care in the month's confinement following child-birth; let her in the third (most critical) week receive guests, dining with them, as in one case, ten days in succession; let them talk to her by her bedside evening after evening on exciting topics,—and insomnia will follow as surely as the setting of the sun follows its rising. A case of insomnia caused by such imprudence resulted in puerperal mania. The patient was taken, in this condition, a journey of hundreds of miles to a hospital, despite the remonstrances of her mother and her mother's family physician; the mother's entreaty that she might be permitted to remain with her daughter in the asylum was denied. The motives which induce medical men to send such patients to an asylum originate in part from the fact that there are few mothers who are fitted to have the care of such cases; and where the medical man has an asylum of his own, the motive need not be mentioned. A notable exception to this latter class was the late Dr. Kirkbride, who, in the case alluded to, wished to give the daughter into her mother's care in her own house. This was rendered impossible by the comatose state into which the patient was thrown after the long journey by rail, the doctor in charge standing by her bedside, watch in hand, for hours, to note the moment of her expected death. No physician who was acquainted with the reflex action of the spine on the brain, in cases of mental disorder, would have sanctioned such a journey with a patient in puerperal fever. Sleeplessness means more than mere unrest, says Dr. Mortimer Granville. It quickly gives rise first to abnormal, and then distinctly morbid cerebration, under which a disordered brain soon be-

emotions, is most liable to be thrown off from her mental balance. Hysterics, says Dr. Moseley, are to a woman or a man what the crater of a volcano is to the liquid fire raging below the surface. Its eruption prevents an earthquake. Hysterics act as a safety-valve.

comes a diseased one; which can easily be rendered permanently diseased by associations with confined maniacs, by neglect, and by ill treatment. In another case, one of melancholia, where the habit of sleeplessness had been formed by the mind dwelling upon a series of wrongs, the malady was the result of mental reflex, — a form of insomnia which it is not only useless but mischievous to treat in the usual way. The re-creation of the function of sleep is not to be accomplished by drugs. Long journeys — so useful at times, from the constant change of scene, in diverting the mind from the grooves it has been running in — are most harmful in such cases, from the exciting influences which produce the reflex action. A malady which has been induced by mental reflex can only be cured by a mental remedy, says Dr. Granville. Nothing could have been simpler than a cure in this case, it was thought by Dr. James Crichton Browne, after hearing that the patient had entreated her mother to remain with her; and his influence was used in behalf of the patient, that her wishes might be gratified. Instead, the medical experts in charge refused to try the effect of the mother's presence, and placed a stranger in the household, with the result that the patient went to her bed, refused to see the woman, and remained in her bed until the nurse had departed. The stranger was admitted when the mother, who had been implored by the patient to remain, was sent away. Such is the ignorance of physicians. Truly did Dr. Magendie say of his profession, "We are as ignorant as men can be."

"Among savages nervous diseases are unknown," writes William Willis Moseley, A.M., LL.D. "Among the illiterate, the coarse, and the vulgar they are seldom found, the exceptional cases having inherited them. It is the refined, the intellectual, the studious, the delicate-minded, the sensitive, the sympathetic, the modest, the anxious, the good,

that these diseases prevail among." Let those who blush at the fear of suspected nervousness consider it henceforward rather a test of intellectual and moral superiority. The great Dr. Samuel Johnson was extremely nervous from an early age to the end of life.

Cowper was miserably sensitive, as indeed many poets are. "To be a poet," some writer has said, "is to see and feel. To see and feel is to suffer. His is the true poetic existence who enslaves his sufferings, and makes their strength his own; he who yokes them to his chariot shall win the race." When God has any especial work for men or for women to do, which lies outside of home-life, he shuts the house-door upon them, and pushes them into his fields to work for humanity. Of these are the ones who win the race because God is working with them. "He always wins who sides with God."

To return to the prevention of nervous disorders. It has been said that every one testifies of his forefathers in the potentialities and dispositions of his mind as certainly as in his bodily potentialities and dispositions. It is no more possible to obtain grapes from thorns or figs from thistles in the moral than in the vegetable world; but we have this advantage over the mineral and the vegetable kingdoms, that we possess in our organisms self-directive power associated with reason. Minerals have self-composing power only; plants have self-developing power only; and although it is quite true in plants, in seeds, and in animal organisms, that each bears its own kind, to man is given that self-directive power which enables him to guard against the evils of heredity, if he has been instructed as to what those evils are in each particular case. Some writer has said: Every one may learn more of the deep foundations of his character — of what he is essentially, and what he is capable of becoming — by the study of his relations than by the most scru-

pulously minute self-inspection ; for he may observe in one or another of them the full development of what lies dormant in himself, hidden and indiscernible, the actual outcome of the deep-lying potentialities of the family stock. This is the way to get pregnant hints to true self-knowledge, — a knowledge of the aptitudes that may help, and of the tendencies that may betray, on the occasion of critical strains in life. Not only have we this self-directive power, which enables us to steer clear of the shoals and rocks in the stream of life (if we know where they lie), but if we are blessed with wise parents whom we honour and trust, they have it in their power to set our barques in a current that will take us in quite another direction from these points of danger.

The late Walter Bagehot said that the New England States, if they were a separate community, would have an education and an intelligence such as the numerical majority of no people equally numerous has ever possessed. New England is one of those exceptional places alluded to when he says, writing of other parts of the world, people in all but the most favoured times and places are rooted to the places where they were born, think the thoughts of those places, can endure no other thoughts. It is just here where the influences of New England birth and New England instruction come in. No more beautiful instance of the advantages attendant thereon can be placed on record than the tribute given by the late J. F. Meigs, M.D., of Philadelphia to his father's memory. We are told that Dr. Charles D. Meigs, the father, insisted that it was the duty of all men, when they could, to teach their children their family history, and to make it incumbent upon them to do whatever might be in their power to promote its honourableness before men. The son writes : —

I believe firmly that these appeals from him, this faith he had in the honour and respectability of his ancestors, had a positive

influence upon his own children, in lending them a motive towards uprightness in their walk through life. That such teachings are not more common in our young country is, I think, a misfortune. At the end of his family Bible my father wrote a note addressed to his children, in which he says: 'My desire is that you should carefully preserve, each one of you, the record of our family. If all men could be induced to preserve their family records, discarding without mercy *every member of their blood-line* whose conduct might stain it, society would derive great security and virtue a strong support from that course. If it should be deemed unfair to ignore discreditable members of a line, then at least let a mark of disapprobation be set opposite their record.' It was in this way that he spoke to his children all through his life, and it must have been in the blood, for I happen to know that my grandfather and my great-uncle felt and wrote in the same style. It was an inherited trait.

There is no section of our country where "the stock" of a family is so weighed in the marrying of sons and daughters as in New England. The value of inherited traits of character, of inherited culture, is fully appreciated among all who are its possessors. They best know what it means who inherit that strong sense of duty, in all the relations of life, which prevents one from ever being able to shirk a duty. Honesty, honour, love of country, inflexible uprightness, liberality of mind, and love of knowledge, with no love of money for money's sake, enable men and women to bear calamities which would break the back-bone of one who did not possess these qualities of character. Early associations had much to do with that thirst for knowledge, that love of science and literature, which distinguished Dr. Charles D. Meigs, in whom, as his grandson so truly has said, "the natural love of ease that is common to all men, was well-nigh extinguished; for the only care he knew was that which noble natures feel when they have spent their high parts for the furtherance of the right." How sublimely

true are his grandson's words: "It is possible oftentimes for a mind free from taint to conquer the cries and lamentations of the body; for men, the more learned and the wiser they become, do acquire a certain contempt for the material parts of them, though the cries of the spirit cannot be set aside"! The body may be crushed down and conquered, but the spirit is triumphant over all.

From the day when Dr. J. F. Meigs sent me the memoir of his father, I felt especial interest in his family from the fact that some of my ancestors had lived in the same New England town. William Leete, governor of the Colony of New Haven, who signed one of the papers introduced in these memoirs, was the husband of Ann Collins, sister of my great-great-grandfather, Daniel Collins, planter, of Guildford, Conn. His son Augustus, my great-grandfather, was a general under Washington, and represented his town for more than thirty years in the General Assembly of Connecticut. Governor Leete secreted for some time three of Oliver Cromwell's generals, — Goff, Dixwell, and Whalley. Mary Dixwell married John Collins (son of Nathaniel, first clergyman of Middletown, Conn.); and Oliver Wolcott, a signer of the Declaration of Independence, married Lorraine Collins, the sister of Gen. Augustus Collins. Their son Oliver was Secretary of the Treasury under Washington's administration.

After having undergone a very trying ordeal in newspaper notoriety, organized by one of the staff on the "Evening Bulletin" of Philadelphia, I remember that the late Nalbro Frazer, noticing various family portraits in my library, asked me why I had not made known my ancestry when I first came from Massachusetts to live in Philadelphia. I replied my father had taught me that our ancestry was of no interest to any one but ourselves, and it had not entered my mind that Philadelphians could feel any more interest in my ancestors than Massachusetts people would feel in

the ancestors of Philadelphians. Inherited wealth, not inherited culture, marks the difference between the New England ideas of the value of ancestry and the ideas of the native Philadelphian. Dr. J. F. Meigs narrated to me some of his amusing experiences arising from this difference, which first drew my attention to the existence of it, and in time made clear to me what had been, with my early surroundings and training in Massachusetts, incomprehensible. I began to feel more interest in the antecedents of those with whom I associated, and to look to the laws of heredity for the explanation of what was problematic in character. In one wealthy Pennsylvania family where there had been no culture of mind in past generations (the father having been a drover, who married the daughter of a country tavern-keeper, at whose inn he had halted for the night with his drove of horses), I had found a dearth of family affection, with perpetual bickerings among themselves, and haggling in all business transactions; yet so lovely was the educated daughter that I marvelled why the New England father of the young man who had won her affections objected to the marriage, saying that her beauty and her money could not atone to him for "the stock" from which she came. The marriage took place, and after events proved the wisdom of the father, who had counted beauty and money as naught in comparison with the transmitted qualities which come only from inheritance.

Recently, says Nisbet, physiologists have begun to doubt whether the influence of circumstances upon the species is as immediate as Darwin assumed it to be, Weismann's much discussed theory of heredity appearing to exclude the transmission of acquired or accidental modifications of structure, and greatly to circumscribe the Darwinian theory that instinct is inherited custom. It is certain, however, that, by whatever means produced, congenital peculiarities of the

moral character exist, and are transmissible side by side with the physical.

Ribôt remarks, that every work on insanity is a plea for heredity. Those who admit that insanity may be bred by family troubles, King Lear experiences, and worry of all kinds, still question whether there is not something wrong in the structure of the brain in order to bring forth such a result. It is not the quantity of brains that keeps a man from insanity, but the quality of the brain structure. The disorder may be gradually developed in one or two generations before appearing in the third. Once developed, its heredity is unquestionable, say experts in mental disorders. Moreau observes, however, that the family of a man who dies insane or epileptic does not necessarily suffer from the same malady. It may reappear in the form of scrofula or paralysis. What the parent transmits is not his insanity, but a constitutional defect which may manifest itself under different forms. Doutebente's observations on the transmission of abnormal characteristics, either in an original or in a disguised form, led him to the belief that insanity in one parent may be worked out of it by the infusion of healthy blood ; but he says the offspring of two affected parents is doomed to extinction. This view is not shared by the most distinguished authorities of our day ; for it is boldly asserted that the chances of escape, where danger of brain trouble is acknowledged and guarded against, are greater for the offspring of such parents than for those of neurasthenic families where precautions are not taken, though no case of insanity has ever been known in these families.

Sir J. Crichton Browne says, that the current philosophy of a period at once shapes its education, and the scientific discoveries of a period exert a powerful effect on the education of the period next succeeding. In the discoveries of the present age we may look for a rapid advance in knowl-

edge of the operations of the brain and its dependences, which will bring about not only important changes in the present system of education, but improved methods of instruction founded on better acquaintance with mental and cerebral evolution and with the laws of heredity and variation. More than this, we may even hope that true science will be able, in time, to make known to us the curableness of many brain and nervous disorders which are now regarded as incurable. If the same conditions that govern the finite and infinite in planetary suspension hold good as to sympathetic communication between the physical and mental forces, a wide realm of experimental research is opening out before true science, in which the seat of brain-disorders may be placed, and the discordance brought to a condition of harmony or equation, producing an equated sympathy. Discord is disease. Harmony is health. The true conception of health is that it consists in the harmonious performance of all the functions of the being, writes Sir J. Crichton Browne, in "Education and the Nervous System."

From the lowest plant to the highest animal, we unhesitatingly assume the health of the being as the most perfect manifestation of its life; and to secure this perfect manifestation of vitality is the object alike of the schoolmaster and the physician. The methods of the schoolmaster are mainly psychical, those of the physician are mainly physical; but he would be a poor physician who ignored the facts of consciousness, and he would be a useless schoolmaster who gave no attention to the working of material forces. The schoolmaster should be the physician's best ally, by training the intelligence to the just appreciation of the conditions of health, and inculcating those principles of personal and social ethics from the neglect of which disease and death so often arise. The physician may aid the schoolmaster in his task, by teaching the laws under which the union of the

conscious intelligence and the bodily frame is maintained, and *the conditions under which the capacities and faculties of the mind may be most successfully evoked and strengthened.* Not until we have a *Mécanique Céleste* of mind, can we hope to have any system of education propounded on an exact analysis of the mental faculties and the order of cerebral evolution. At present we know little more than that all those intellectual acts which the educationist most desires to cultivate are dependent on certain physical changes in brain, and on cell-growth there ; and as cell-growth in the brain is dependent on body-growth, we must make ourselves acquainted, as far as is possible, with the relations of body-growth to education. Our most distinguished authorities freely admit that the science of education is still in a rudimentary state, and that the science of medical art is in its infancy. In truth, the latter science has not yet been born, in cerebral disorders.

Education being concerned with the growth of mind, and growth of mind being dependent on growth of brain, and growth of brain on growth of body, teachers should themselves be instructed in those facts which lie at the basis of education, and should direct the course of study with the full understanding that a knowledge of the rate of physical growth is essential to the safe conduct of education. Sir J. Crichton Browne recommends that a school register be devised and used giving certain particulars of each boy and girl entering the school, as, for instance : 1. Name and sex ; 2. Date of admission ; 3. Birthplace ; 4. Nationality of parents ; 5. Rank, profession, or occupation of parents ; 6. Causes of death, and age at death, of parent or parents ; brothers and sisters not living ; 7. Age, in years and months ; 8. Height, without shoes, in inches ; 9. Weight in indoor costume, without shoes, in pounds and ounces ; 10. Colour of eyes ; 11. Colour of hair ; 12. Girth of

chest ; 13. Circumference of head ; 14. Strength of arm ; 15. Power of sight ; 16. Breathing capacity ; 17. Previous and hereditary diseases ; 18. Previous education ; 19. Imperfect development, and deformities, if existing. This school register is to be so arranged as to supply a clear and complete history of the vital and educational progress of each boy as long as he remains in the school.

When public opinion becomes educated up to a conviction of the value of vital statistics, it will enforce its adoption, in even the most obstructive and sluggish seminaries. The indications as set down in a register which chronicled nothing more than height and weight would often afford valuable guidance to teachers and parents, preventing much suffering, and sometimes lifelong misery. Suppose that the register of a public school demonstrated that a boy of fifteen had shot up suddenly an inch in two months : might not the fact go far to explain why he had fallen back in his studies, and been reported for negligence and inattention ? Might it not also protect him from blame and punishment, and from being goaded to exertions which he was at the time unequal to make, and which, if persisted in, might be detrimental to his career in life ? Suppose, again, that the register of a high school announced that a girl of seventeen, still increasing in stature, had abruptly ceased to increase in weight : might not that disturb the complacency with which a striking brilliancy which she had begun to manifest would otherwise have been regarded, suggesting that it was perhaps the phosphorescence of decay, and not the brightness of genius, leading to an interview with the family physician, and her arrest at the threshold of consumption, over which, but for the monition given, she would soon have crossed ?

This distinguished man also advocates the keeping of a family register, — a life-chart for every man and woman,

which shall set forth their origin, and trace out their voyage, marking their rate of sailing at various times, the shoals and rocks they have encountered, and the favouring currents that have carried them on. Such a life-chart would include all the returns of the school register, but, going far beyond these, it would record weight and measurements at birth and at regular intervals thereafter, dates of vaccination and weaning and of the appearance of the several teeth, the names and duration of all diseases that may have been experienced, and all facts calculated to throw light on physiological development and morbid proclivities. It may seem Utopian to hope that families will ever possess intelligence and foresight enough to prepare charts of this description, and honesty and persistence of purpose enough to keep them faithfully. The folly and prejudice which lead so many to repudiate all family disorders, as if to conceal were to stifle them, do not encourage the anticipation that we shall soon see life-charts in general use. There is, however, a growing recognition of the truths that a man's present is the outcome of his past, that he must know his past and the past of his progenitors, in order to control his future. When this recognition shall have become general, the system of keeping life-charts may become a custom.

When our women have been educated as to their duties as mothers, which is the most important mission in life that women can fulfil, not one will be found who will not be ready to inaugurate such a system as that proposed. It is not so much *higher* education that our girls need as *thorough* instruction in physiology, as well as more thoroughness in all the usual branches of study. Without some knowledge of physiology a woman is not fitted to be a mother. Though she may not have received such instruction in her school-days, if the foundation of her instruction has been rightly laid and shaped, she will, when she becomes a wife,

interest herself in the functions of nature, in all the offices which they perform in the economy of the individual, including, of course, all the various phenomena, affections, and powers of the mind. A mother thus instructed will feel neither pride nor pleasure when a child shoots ahead of its compeers in age, but instead she will suffer from anxiety and solicitude. Early mental evolution means that the brain has been unwisely stimulated. The biological law is that the higher the organism, the longer the time necessary for its evolution when not unduly stimulated. Professor Laurie of Edinburgh, who never overlooks physical conditions in relation to instruction, gives the following table as a guide to the ages at which average children ought to pass through schools of different grades :—

From third to sixth year, Kindergarten School.

From sixth to eighth year, Infant School.

From eighth to fifteenth year, Primary. Upper Primary after twelfth.

From fifteenth to eighteenth year, Secondary and High Schools.

Above eighteenth year, University.

The late Sir Henry Holland said, —

“In the course of my practice I have seen some striking and melancholy instances of the exhaustion of the youthful mind by the over-exercise of its faculties. In two of these the torpor of mind became almost imbecility, yet in both cases there had before been acute intellect with great sensibility; but these qualities, forced by emulation into excess of exercise, wholly disappeared.”

Besides general enfeeblement of mind, a loss of mental balance is seen as a consequence of injudicious forcing in education. Children previously bright and vigorous pass from time to time into what is called a brown study or absence of mind, or become eceentric in manner and conduct; this latter state being most often seen in those who have an

inherited tendency to insanity, and in whom it often foreshadows or leads up to an outburst of madness. Dr. Wallace says:—

“Contrary to the usually accepted idea that the diseased organ is the weakest in the body, this particular organ was chosen by Nature as the best and strongest one for her to employ in the expulsion of disease. Thus it is that those noted for their mental brilliancy are more likely to suffer from brain-disorders.”

The evils of brain-forcing include a whole train of physical diseases, some of which place life in jeopardy. It has been demonstrated, by aid of the ophthalmoscope, that the nervous tissue in children is of a much redder tint than that in adults, proving that there is greater functional activity of nerve-tissue in them, and consequently greater liability of overwork, producing arterial fatigue, and loss of arterial tone in those vessels that are kept unduly and too long dilated in order to supply the overworked tissues. Of course, overwork at any period of life may induce this series of events, but it is much more likely to do so in the young. Of the homogeneous substance in which the nerves and nerve-cells are embedded, called the neuroglia, Dr. Bastian writes, that it is the probable matrix wherein and from which new fibres and nerve-cells are evolved in animals, of whatever kind and degree of organisation, during their advance in reflex, in instinctive, or in intellectual acquirements. Some such process must take place, *pari passu*, with the acquisition of new knowledge and powers of all kinds and howsoever acquired. This acquisition must correspond, with more or less alteration of the old, or with the development of new structures, in one or more of the various nerve-centres. These processes involve the elaboration of new cells and fibres from the neuroglia, which is going on energetically in all education worthy of the name; and it calls for rich inundations of the nutritive fluid, keeping the

arteries and capillaries stretched to the utmost. If these processes be interrupted with sufficient frequency, if the strain of work be constantly shifted from point to point in the cerebrum, and if the general health be maintained at the highest pitch, then no evil results need ensue; but if these processes be too persistently kept up, if the strain be made too continuously on one région, or if the general health be allowed to flag, the stretched vessels lose their tonus, do not contract when the outside demand for their dilatation is no longer made, and so there is congestion of an area more or less extensive; while the watery fluid of the blood percolates through the distended vessels, and soddens and debilitates the nerve-substance. It has been said that if there were a window in every human breast society would go to pieces; and it might be added that if there were a window in every human skull some pernicious practices very disastrous to society would be abandoned. Could schoolmasters peer into the cranial cavities of their pupils and see the palpitating brain within, flushing fiercely in some regions and pale and bloodless in others, under the pressure of mental work, they would better know where to pause in their impositions, and would avoid many failures and misadventures that may now be laid at their door. But hyperæmia, or congestion with œdema, of portions of the brain-substance is not the sole morbid change that is brought on by inordinate mental work and mental worry. Independently of these, there may be failure or debility in certain kinds of brain-function, connected, it may be surmised, with defects of nutrition in nerve-substance. This author shows that, as in everything throughout Nature, there is in the process of nutrition even, a certain rhythm. This rhythm, when interfered with to the extent that enforced dilatation is kept up, for prolonged periods, by excessive application to study, may eventuate in imperfect nutrition of areas of brain-substance.

Again, spasms of vessels as well as dilatation may be responsible for some of the calamitous results of brain-forcing. An irritative state of the brain ends in spasm of a group of vessels; this yields after a time, but the temporary vascular obstruction has caused an irrecoverable injury in the nerve-elements with some second atrophy or wasting. The same sort of thing is seen in the eye. A small clot ultimately plugs one branch of the artery of the retina, but on its way temporarily plugs the whole. In some cases the initial loss of sight clears up, leaving only the segment of the retina, supplied by the still occluded branch-artery, blind. In other cases it does not clear, even though all the arteries save one are seen to be pervious again; but there is permanent loss of sight and rapid general atrophy, of the optic disc. The physical disorders which arise out of the vascular changes connected with excessive brain-work are numerous and varied; for, the brain being in intimate connection with the whole being, there is not an organ or tissue that its abusive activity may not affect perniciously. The children most predisposed to disease are those who by nature are obedient and anxious to please. They do not complain, but they generally lose their natural youthful vivacity, assume a melancholy or subdued appearance, or become fretful without seeming cause. At this stage there is often headache, accompanied sometimes by vomiting. When, among other premonitory symptoms, taciturnity at one time and outbreaks of irascibility at another occur in a schoolboy or schoolgirl, medical examination is urgently needed, thorough and searching, with exploration of the eye by the ophthalmoscope, and of the ear by the speculum; for in these may first be detected early and sure signs of insidious mischief. Suspension of school-work should follow, and a scrupulous limitation of it when resumed. With children of parents having neurasthenic tendencies, as is often the

case where the brain has been exercised for generations, too much care cannot be taken in exempting them from everything that is burdensome in lessons, or that will interfere with superabundant rest. Great harm is done to children when education is prematurely resumed during convalescence from acute diseases. Indeed, at no other time does the nervous system require more careful watching and tending. Every precaution should be taken ; and most important of all, sufficient sleep and rest should be secured. Nervous centres in a state of irritable weakness should be but sparingly exercised, and never by any chance subjected to strain, or the result may be imbecility of mind or epilepsy. A child destined by brain endowment to become a clever man may be dragged down from the career to which he was entitled ; and this is what may be expected when certain groups of brain-cells in the irritable weakness resulting from inherited tendencies or attacks of disease are set to work when they ought to repose and feed. Sir J. C. Browne gives the following table of the average duration of sleep required at different ages : —

Four years of age, twelve hours.
 Seven years of age, eleven hours.
 Nine years of age, ten and one-half hours.
 Fourteen years of age, ten hours.
 Seventeen years of age, nine and one-half hours.
 Twenty-one years of age, nine hours.
 Twenty-eight years of age, eight hours.

Thus this eminent man of science shows the dangers attendant upon education, and the aid which the schoolmaster may receive from the physician able to teach him the laws under which the union of the conscious intelligence and the bodily frame is maintained, as well as the conditions under which the capacities and faculties of the mind may be most successfully evoked and strengthened, warning against the

evils which threaten the nervous system in connection with the educational processes. The whole apparatus regulating the cerebral circulation in the young is shown to be more sensitive and mobile than it is in after-life ; hence the facility with which educational demands are met up to a certain point, and the danger of pushing them beyond that point. When once it is realised by parents and instructors that brain-work (or brain-worry), through its effects on the pneumo-gastric nerves, is a frequent cause of indigestion, resulting in anæmia and insomnia, the tasks will be diminished at the first flushing of the forehead, which warns of approaching danger. A boy or girl pushed too hard becomes disheartened, and failing to make good blood, passes into a state of debility. The intimate connection which exists between the immaterial and the material, between mind and body, is becoming better understood. A nervous ambitious child will toil on under a crushing load of preparation, rather than have representations made with a view to the reduction of studying hours. The strong will which accompanies such organisations keeps the child up to the requirements made of him, until the strain, not lessened, brings the inevitable reaction and collapse. There should always be a relaxation of pressure on the higher nerve-centres in the spring,—more rest and less work. Here is where mistakes are often made by those who, seeing the evident fatigue of the child, fancy that more physical exercise is needed. The child is urged to take it ; but it should be remembered that our most advanced men of science instruct both old and young never to take exercise when too much fatigued to enjoy it. When a child does not enjoy it, it would be madness to enforce it. Nature demands rest for the body at such times, as well as for the mind. Even in winter, as well as in the spring, there should be an abatement of tasks when the child shows fatigue by not enjoying

exercise, as all children do when not overworked. It is the spontaneous activity of children that is most conducive to healthy brain-growth. Happiness is the best of tonics. Children should be praised and encouraged, if parents would have them do their best. Praise has an invigorating effect upon them; while fault-finding depresses their nerve-centres, and has a bad effect upon them physically as well as mentally, from its effect upon functional activity. Mere frolic is more conducive to bodily and mental health than formal gymnastics, though there is no doubt much benefit to be obtained by courses of active and passive exercises, as devised by Zander. Listlessness, weakness, and degeneration of nerve-tissue sometimes result from under-feeding, which has a vitiating influence upon the brain, the first to feel injuriously its effects. The younger the child, the more disastrous are the results. Variety in food helps to good digestion, good spirits, and good nourishment. Punctuality in the hour of going to bed, and an extra allowance of sleep whenever bodily growth is going on rapidly, will do much toward preventing that wakefulness which, when persistent, shows a state of cerebral excitement that may lead to grave disorders.

No man nor woman, says Talmadge, ever yet kept healthy in body and mind, for a number of years, with less than seven hours' sleep daily; and of children it may be said, that to them it is even of still greater importance that they get their full ten hours of sleep, observing regularly the hour at which it is sought; for the habit of retiring uniformly at the same hour has much to do with insuring the required period of sleep to both the aged and the young. Narcotics disorder the manifestations or functions of healthy brain-life, and should never be administered. A nourishing diet, abundance of blood, and sufficiency of sleep, or rest in the horizontal posture, are necessary to a sound brain, writes

Joseph R. Buchanan in "Hygiene of the Brain." He tells his readers that the great destroyers of life are not labor and exertion, either physical or intellectual, but care, misery, crime, and dissipation. He asserts that *the vitality and circulation of the brain are maintained, not by the intellectual powers, but by the emotions*, — not only the gentler emotions, which seek the good of others, but the more heroic emotions, which constitute impulses and volitionary powers. He gives as one of the principal requisites to a sound, vigorous brain (what has sometimes been called altruism in opposition to egotism) the love of friends, the love of universal humanity, in short, *love* in all its possible pure forms, not omitting the love of the divine and heavenly, which is the essence of religion, and the life and inspiration of the darkest hours. When these affections are all normally developed, so that conduct is regulated by relative duties, the brain has a fund of power that is inexhaustible, and the intellect is kept clear. There is, therefore, continues Buchanan, no higher hygienic law for the brain than to love with our whole soul, and work with all our might in the direction which duty indicates. As man's constitution consists of opposite powers, no great cultivation in any direction can produce satisfactory results, unless it be balanced by culture in the opposite direction to give it a basis. Regular muscular exercise is, therefore, necessary to the student or man of intellectual pursuits, even to give the brain itself practical energy; and the exercise of the arms and shoulders is especially beneficial. When once a morbid action of the brain has begun, insomnia resulting, immediate change of place, scene, atmosphere, of all the objects occupying the daily attention, will generally put the enemy to flight; but if allowed to reach a certain stage, journeying does but intensify the symptoms. "I did not wish to leave my home," said a patient, who had been made much worse by

a journey to Rome, ordered by her medical attendant. "I was forced to go ; but I could not leave my thoughts behind me." This patient was denied by medical men what most she needed, the gratification of her reasonable wishes, and thereby was made much worse. Says Buchanan, —

"It may seem odd to those who regard the brain simply as the organ of intellectual power, that I say the affections are the chief subject of consideration in cerebral hygiene ; yet nothing is more certain in anthropology (which as I present it is a positive experimental science, and not a matter of literary speculation) than that the vitality and circulation of the brain are maintained by the cultivation of the affections in their proper channels."

With the patient in question it was the affections which had been bruised, and a state of settled melancholy followed. No one can understand the organisations of her children as can the mother who has studied each one separately from infancy to womanhood or manhood. A mother has more time to devote to one case than a physician, and, under the instruction of the family physician, she can study more closely than he can the precise seat of the exhaustion, — whether in brain, spinal cord, or sympathetic system, singly or in certain combinations. Medical men who would send a judicious mother from a daughter, asking for and needing a mother's care, prove their ignorance of the first and most important requisite for cure. They trample on the laws of Nature, and doom their patients to despair. Such men, however, have a work to do, — that of arousing the women of every land to help on the work of human development, to contend for women's right of humanity, her right to be considered a free and responsible agent, with a life of her own, a soul of her own, objects and interests of her own, which she may legitimately pursue, independently of the objects and interests of men. Let us contend, wrote Mrs. Grey in 1874, that the special function of motherhood, which Nature has

assigned to woman, gives us the qualities which constitute the perfect mother as those which constitute the perfect woman, and, as the highest qualities of the human mind and soul, they require the highest training. This view of women's position and functions in the world once generally accepted, everything else that we want will follow as a matter of course. The education of women will rise to equal importance with that of men ; and we shall see women awakening to a truer sense of the dignity of their womanhood, of the necessity of serious preparation for the noble offices of motherhood, and men and women will walk together as true helpmates in all the work of this world, striving, not in rivalry, but in harmonious co-operation, to make of it a better world than it is now. A correct estimate once awakened in the public mind of what education is, and of the great and difficult work which the educator has to accomplish, women would be required to prepare themselves for teaching as thoroughly as the professors of our colleges are obliged to fit themselves as instructors. The time will come in which girls will be taught from their childhood that they, like their brothers, must take their share of the work of life, and that their education should prepare them to perform it on equal terms with their brothers. They should not only be allowed, but induced, to work for their own maintenance, where the circumstances of their parents make an independent provision for them impossible ; and when those circumstances place them above the necessity of working for a provision, they should hold themselves bound to help, and train themselves to help efficiently, in doing the unpaid work of the world, where the harvest is so plentiful and the labourers so few. All the want of thoroughness, the showy superficiality, which degrade their education now, would disappear before the necessity of real preparation for real work. Education is

equally important, equally necessary, to every human being, man and woman, rich and poor.

There are many who still consider that the position assigned to woman in the scale of creation is not, as has been set down in the words of Scripture, "God created man in his own image, in the image of God created he him; male and female created he them." From the days of Eve until now man in general has held the idea that woman is an inferior, incomplete, human creature, formed to minister to his needs and his caprices, a cipher until his figure is combined with it. This is the keynote of all the dealings of men with women, in the family, in society, and still too much so in legislation. Although only in the union of man and woman in spirit as well as in the marriage-tie is human life perfect and complete, as long as marriage is held out as the only aim of a girl's life, and her education regulated with the sole view of making her attractive to marrying men, so long will all attempts at improvement fail, except with the few capable of rising above the average tone of thought and feeling. In season and out of season, line upon line, and precept upon precept, must all who hold the higher and truer view urge upon parents and upon society that marriage should not be the first object of a woman's life any more than of a man's life.

Anthony Trollope mentions, as a fact, in one of his novels, that in a family of maiden ladies the youngest always took precedence of her sisters; and when a stranger asked the reason, the elder sister meekly replied, "Matilda once had an offer of marriage." In the same novel one of the heroines is made to say: "Women who do not marry are just nobodies. They are not anything particular to anybody, and so they go on living until they die. A man who is a nobody can make himself somebody, or at any rate he can try; but a woman has no means of trying. She must remain a nobody. She

has her clothes and her food given to her; she does not earn anything. People put up with her, and that is about the best of her luck."

Sorely have too many women avenged the humiliation thus put upon them by using the only power conceded to them,—the power to degrade, to frivolise, to turn from noble ends and worthy efforts, the manhood that has so failed to recognise their womanhood,—the men who sought them for their own amusement holding the idea that all education for women beyond what is sanctioned by custom is against the interests of men, that for their convenience they should be kept without it. When we seek the reason of a woman's failure as wife, as mother, as mistress, or as servant, we shall find the cause of that failure to be, not her want of this or that piece of technical knowledge, but the want of habits of observation, thought, method, and correct ideas of duty and of moral obligations; of thoroughness, of self-control, of conscientiousness, of steadfastness of purpose. When her field of duty enlarges with a higher social position or one involving greater responsibilities, she fails also,—for want of the larger knowledge, the higher cultivation, required to comprehend wider relations, and to enable her to act wisely amidst various and conflicting claims.

To have been well taught is the best lesson in teaching well. Good teachers are able to inspire in their pupils that love of knowledge which lays the mental railway in the direction of self-education. There is no education like self-education, says Ware. Without it there is no strength to the character, nor assurance of a happy life. There have been some sneers recently put in print in reference to self-education, which were uttered by "the Nestor of American journalism." He mistakes the meaning of the word "self-educated." The self-made man is one who without tutors, university education, or wealth, has made himself the equal

of men who have enjoyed the advantages attendant upon one or more of these facilities for acquiring knowledge. Mr. Dana thinks that Horace Greeley's career shows the disadvantages of self-education. Ably indeed has he been answered by a Philadelphia journalist :—

"Mr. Dana's criticism suggests the question, What is a self-educated man? The inference is that he is a man who has taught himself the ordinary academical branches, and that these constitute the sum total of his learning. We do not think Mr. Dana meant that. He is far too learned a man, and too broad-minded, to confine his definition of education to what a man learns in schools and colleges or even from books. Education only begins there : it continues during all of a man's life, and he learns more rapidly, more thoroughly, and more valuable things after leaving school than he does while an undergraduate. Undoubtedly it is of advantage to a youth 'to be thrown into contact with other youths in the conflicts of study ;' but those conflicts are few and light compared with the battle of life in which he finds himself engaged when he enters the business world.

"Conflicts! Horace Greeley's life was a perpetual conflict. He was always fighting. His normal condition was one of antagonism. He was a warrior by nature, and his career was one long fight against evil, error, and ignorance. Was there no education in all this? If not, where did he learn to fight so savagely and so successfully? for he did not learn it in school. On the contrary, his self-taught ability gave him a profound contempt for the schools and their products, and he was wont to exclaim when pestered for employment by college-bred youths, 'Of all horned cattle, deliver me from a college graduate!'

"Self-education has its drawbacks, but it also has its advantages. One of them is that it wastes no time in acquiring useless accomplishments. If it finds a use for Latin and Greek, it studies them, and makes their study profitable; if not, it lets them go, and busies itself about things of more benefit to it. Dr. Schliemann was a self-educated man, and he was a versatile linguist. Horace Greeley found it more profitable to study politics, human nature, and journalism. That is another advantage of self-education.

tion. It knows what it needs to learn, and puts its learning in practice as it goes along. In that way it fixes its learning in the memory, and never loses what it has once acquired.

"In a wider sense, *all men who have anything more than a superficial education are self-taught. They carry the work begun in the schools far beyond where the schools take them.* Even in matters of strictly academic discipline, the man who knows no more than he has learned in college is never distinguished for his learning. The college gives him a foundation ; but he must build on it. The self-educated man lays his own foundation, and lays it to fit the structure he intends to erect. That is the great difference between them, and it is in favour of the self-educated man."

The same may be said of the self-educated woman. Those who are capable of a full, rich, complete life, and who have by education brought their faculties into harmonious exercise, whether men or women, are most fitted for helping on the progress of the race in all the best work of this world, as well as best prepared for all of work and immortal growth that lies beyond this world. Wagner said, "God carries the worlds in his bosom like children ;" and with all a mother's care and attention, it may be said, he supplies their wants as they arise. A new dispensation is approaching in which these fundamental postulates, involved in religion, will be evolved : 1. That there is a hyperphysical power in the universe ; 2. That there is a hyperphysical entity in man ; 3. That there is a relation between the two. These great underlying postulates are common to all religious systems. These are the universals of religion, its essential statements. The first Son of man was simply a living creature ; the second Son of man, as Christians teach, quickened broad nations to admiration and enthusiasm over the beauty of his just and loving and divine nature. When mankind have been quickened with the spirit of Christ, as they must be, before "the law of theory shall have become the law of practice," then, in the age of harmony prophesied of and promised, —

which is even now *dawning* to those who have eyes to see, — our race will know life in perfection. It is slow work : the laws of evolution know no haste. The time will come when the inhabitants of earth will realise what Isaiah saw in his ecstatic vision : "Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : and the glory of the Lord shall be revealed, and all flesh shall see it."

All who are interested in sanitary science will remember, to quote from Dr. Mitchell's address, that "but a little while ago the advance of medicine seemed to be stopped as by a wall. Then, of a sudden, wide gateways opened, and behold, a magnificent outlook, in the rôle played by minute organisms;" and so the laws of evolution are ever moving on toward perfection.

Some years ago, Dr. Richardson said, at one of the meetings of the Sanitary Congress: "It is from the million centres we call 'home' that sanitary science must have its true birth. It is from those centres the river of health must rise. We men may hold our Congress year after year, decade after decade; we may establish our schools; we may whip our lawgivers to action of certain kinds; we may be ever so earnest, ever so persistent, ever so clever; but we shall never move a step in a profitable direction, until we carry the women with us heart and soul."

CHAPTER IX.

GENIUS AND INSANITY.

It is the prerogative of every one who is gifted with genius to speak, in his moments of inspiration, truths which transcend his own meaning. — JOHN CHARLES EARLE.

The best brain-work seems to be wholly independent of consciousness. The unconscious operations of the mind frequently far transcend the conscious ones in intellectual importance. Hidden inspirations and the flashings-out of results which cost a great deal of conscious effort to ordinary people, but are the natural outcome of what is known as genius, are undoubted products of unconscious cerebration. — FRANCIS GALTON.

Aristotle says that what is truly a man's self is the thinking part of him. This sooner or later all the other parts obey, willingly or unwillingly; and if this self be base, the whole man will be base; if the self be noble, the whole man will be noble. — MALLOCK.

Were happiness the end of life, life, as we know it, must be meaningless, since happiness is not universally obtained. It is quite otherwise if the exercise of will be that end, for that is obtained universally. No possible circumstances can deprive us of that end, or divert us from it. Nothing can make life aimless to us, no toil can be fruitless, no suffering or misery useless; for no power can, without depriving us of the use of our faculties, and so destroying our responsibility and moral life, divest us of our power of will. — ST. GEORGE MIVART.

Never let friends persuade themselves that they are doing for the best when they place an insane relative in a lunatic asylum, unless it is a case of acute mania or a hopeless chronic case. For themselves, they may think that they are; for him, they cannot possibly do worse, save in exceptional cases. Every nerve should be strained to save a

man from that fate, if it be humanly possible ; for while there is life, there is hope, till that step has been taken. When it has, I verily believe that hope is reduced to its smallest ; for my personal experience has taught me this, that the man who comes sane and safe out of a lunatic asylum is very sane indeed. — A SANE PATIENT.

Here, indeed, lies the real difficulty in the treatment of insanity ; namely, to obtain as attendants persons who are fitted for so anxious, trying, and responsible an employment. It is not a question of money only, for money cannot buy the gentleness, the firmness, the patience under infinite irritation, the willingness to do without a sign of reluctance or disgust the most disagreeable offices, the self-restraint that is almost more than human, which are the ideal qualities of a good attendant. — HENRY MAUDSLEY.

It would appear, says Maudsley, that when any one has a tincture of originality in him, inspiring and urging him to think, feel, and do differently from all the rest of the world, — ahead of it in thought, feeling, and action, or a madman who is an alien from it, — he represents an organic variation which in the one case is physiological or evolutionary, in the other pathological and degenerative. He will be a genius, when, along with his urgent individuality, he has a strong brain, that fits him to maintain the balance between himself and the world, either by conforming aptly to circumstances or by compelling the circumstances to conform to him : he will be a madman, when, along with his urgent individuality, he has a weak brain, that fails to keep the balance. It is a significant fact that genius and madness, as well as insanity and other forms of disorders, run in the same family. Chateaubriand's father died of apoplexy. Schopenhauer's grandmother and uncle were imbecile. Collins, the English poet, who died in a mad-house, had blood connections who suffered with disordered if not diseased brains. One of Mendelssohn's sons was insane. Diderot, Hegel, and Richelieu had insane sisters. It seems to be an irresistible conclusion, says James Sully, that the

foremost among human intellects have had more than their share of the ills that flesh is heir to. Genius, and especially poetic genius, — which has, indeed, always been viewed as the most pronounced form, the typical representative of creative power, — has its roots in a nervous organisation of exceptional delicacy. Keeness of sensibility, both to physical and mental stimuli, is one of the fundamental attributes of an original mind. The fine nervous organisation, tremulously responsive to every touch, constitutes in itself a special dispensation of sorrow. Exquisite sensibility seems to be connected with a delicate poise of nervous structure eminently favourable to the experience of jarring and dislocating shock. It is the preponderance of rude shock, a sense of dissonance in things over the joyous consciousness of harmony, which seems to supply the dark streaks of melancholy in the poet. Such an attitude of mind entails suffering in many ways. It follows that the man of genius is, by his very constitution, a solitary. Few comprehend him, for a man is only understood by his equals or his superiors. He is stamped as an alien: he is not "one of them." "Il y a peu de vices," says Chamfort, with grim irony, "qui empêchent un homme d'avoir beaucoup d'amis autant que peuvent le faire de trop grandes qualités." Hence the profound solitude of so many of the earth's great ones, which even home companionship has not sufficed to fill up. And it must be remembered that the ardent emotions of the man of genius bring their extra need of sympathy. "I believe you know," writes Leopardi to a friend, "but I hope you have not experienced, how thought can crucify and martyrise any one who thinks somewhat differently from others."

It has often been remarked that the man of decided originality of thought, being, as it were, one born out of due time, has to bear the strain of production for a while

uncheered by the smile of recognition. Neglect or ridicule is the form of greeting which the world has often given to the propounder of a new truth; and where, as frequently happens, the want of recognition means the pressure of poverty, which chafes with unusual severity the delicate fibres of sensitive men, — artists, poets, inventors, — we have a new and considerable force added to the agencies which threaten to undermine the not too staple edifice of the great man's mental and moral constitution. Lamartine defines poetic genius (creative genius he should have said) as "a vibration of the human fibre as strong as the heart of man can bear without breaking." With energy and health on one hand, and strength of will or character on the other, in a high degree, we may look for splendid examples of healthy genius. According to the testimony of more than one writer, genius consists in preternatural force of will more than in anything else. It is, we are told, only the man with an infinite capacity to take pains who is truly great. The prolonged intense concentration of mind which precedes any final achievement is a severe exertion and striking manifestation of will.¹ The teacher of a new truth, the discoverer of an unknown law of Nature, is one in advance of his age, who by his giant exertions enables the whole race to advance in the line of evolution. Lord Rosebery calls the increasing frequency of nervous and mental disorders "the penalty of civilisation." With this increase of the most terrible form of affliction, the remedy will follow; for our necessities are known to One who with a mother's care and watchful attention supplies the wants, as they arise, of the universe of "worlds, which lie like children in His bosom." In every age of our earth extraordinary men have been raised up to meet the requirements of the age, in its slow progress from barbarism to enlighten-

¹ See "Genius and Insanity," by Sully.

ment. Knowledge has been imparted to them in advance of the eras in which they lived, — light from the living Word, the Logos. Of such, among many others, were Moses, Confucius, Zoroaster, Plato, and, above these, Guatama Buddha. But Moses, with all his wisdom, as a law-giver, could not have met the requirements of a later age. The “eye for an eye and tooth for a tooth” period passed; and King David, whose superiority to other kings of marauding tribes caused him to be described as a man after God’s own heart, satisfied his ideas of justice in praying to God to put out the eyes of those who were his enemies, and to let them fall from one wickedness into another. This was a step in advance of Moses. Still the time was then a long way off, before a greater than Moses appeared to teach the world that such prayers are not acceptable to God; that we can hate the sin without hating the sinner; and that the Alpha and Omega of religion lies not in burnt-offerings and sacrifices, but in living from day to day in love, and in the performance of duties. The prophets of Judæa foretold the coming of Jesus of Nazareth; and prophets have arisen in our day who foretell a new dispensation, an age of harmony, when the psychological evolution of our race will progress as steadily as has the physiological development in past ages. Renan has said that he envies those who shall live to see the wonders which the light of “the new dawn” that is breaking upon the world of science will unfold; that those who live in this coming age will know things of which we have no conception. Morley has prophesied that in the near future a great intellectual giant will arise to bless our globe, who will surpass all other men of genius, reasoning that the representative of a larger age must excel in genius all predecessors. “The world is entering into a new era of existence,” writes Dr. Franz Hartmann, “and will become spiritualised from top to bottom.

As gaslight has driven away in part the smoky petroleum lamp, and is about to be displaced by electricity, which in the course of time may be supplanted by magnetism; and as the power of steam has caused muscular labour to disappear to a certain extent, and will itself give way before the new vibratory force of Keely, — likewise the orthodox medical quackery that now prevails will be dethroned by the employment of the finer forces of Nature, such as light, magnetism, etc. The more intelligent classes of physicians have long ago realised the fact that drugs and medicines are perfectly useless, excepting in cases where diseases can be traced to some mechanical obstruction in some organ that may be reached by mechanical action. In all other cases our best physicians have become agnostics, leaving Nature to have her own way, and observing the expectative method; which, in fact, is no method of cure at all, but merely consists in doing no harm to the patient. The time is probably near at hand when the finer forces of Nature will take the place of grossly material and therefore injurious substances."

Of the action of drugs Mrs. Carter, M.D., writes:—

"Self-preservation is the first great law of our physical existence, and in no way is it so well obeyed as in the prevention of disease. But while disease is actually among us, and propagated at times by circumstances which we cannot wholly control, what then shall be done? Give Nature time to recuperate in her own way, and aid only by such remedies as are of themselves perfectly harmless.

"Of poisons, which are in their nature inimical to the human race, no quantity is ever proper; nor should we be cheated out of health and life by being persuaded to take poisons, covered by abbreviations of unknown tongues, or being falsely told that they are the best of all medicines. Neither should we unnecessarily come in contact with the poisons of vegetables or animals; for they are calculated to injure our healths, if not to destroy our lives. Poi-

sons received into the alimentary canal, or by absorption through the lungs or the external surface of the body, possess a tendency to destroy the vitality of the organs with which they come in contact, and do actually effect that destruction in all cases in which their influence is not overpowered by the vital force. Hence they can be viewed in no other light than as direct causes only of disease, and should never be taken for the cure of disease in any form. Indeed, there is not the least doubt that the terrible frequency, of late years, of paralysis, insanity, and the worst forms of organic disease, is entirely ascribable to the quantity and constituents of the medicines of the day. Let us notice a few of the poisons which are at present used as medicines, so called. Mercury, or calomel, is a deadly and insidious poison. Once taken into the system, it poisons the sufferer while life lasts; it has ruined the constitutions of millions; it often paralyzes the limbs outright; men little realise how much damage its use has inflicted on the race; children cannot endure it.

"Arsenic is a deadly mineral poison, only used for desperate diseases, and should be stricken from the list of medicines. One sixth of a grain of strychnine will kill a dog in half a minute, and one grain will instantly destroy human life; yet this is daily administered. Bismuth is a corrosive, metallic poison, which deposits itself in the bones as lead does, and entails permanent symptoms of poisoning; and zinc produces the same effects, but is still more dangerous.

"Quinine is the drug which has been thought a 'great specific' by the profession and the public, but it does not cure. It excites the vital forces to temporary activity, which, being unnatural, must be paid for by increased debility after its temporary action is over. No doubt, it helps the patient over a bad spot; but its continued use establishes an abnormal condition of the stomach, liver, and kidneys, which tends to torpidity, irritation, congestion, and organic disease.

"Are you willing to run the risk? Will you produce these fearful conditions of the system by such ill-advised treatment? Better let Nature look out for her own than outrage her in this manner.

"Professor Oliver Wendell Holmes, before a medical class in

Cambridge, Mass., in 1861, said : 'The disgrace of medicine has been that colossal system of self-deception in obedience to which mines have been emptied of the cankered minerals, the vegetable kingdom robbed of all its growth, the entrails of animals taxed for their impurities, the poison-bags of reptiles drained of their venom, and all the inconceivable abominations thus obtained thrust down the throats of human beings suffering from some fault of organisation, nourishment, or vital stimulation.'

"It has of late years become a theme of general discussion as to whether most of the known remedies, especially those taken internally, have not been the cause of more diseases than they have been intended to avert; and the dissatisfaction produced by the results of the usual courses of medicine is not only extensively felt by physicians themselves, but the popular opinion among the people generally is that most nations, and more especially we Americans, are drugged to death. The one great mistake of the old systems of antidotes is the lame attempt to doctor one organ or part of the body specifically, forgetting that it is one grand, harmonious whole, where there is such a subtle sympathy between all of the component parts that any obstruction or disarrangement of the complicated mechanism makes us, as we say in plain terms, sick all over.

"What is put into the stomach to-day is incorporated into the blood of to-morrow, and permeates the system by means of circulation; and what is thus taken in the hope of a cure, oftentimes produces deafness or want of memory, or may make the head buzz and whirl, and the hands and feet tingle, or settle itself ineradically into the bones and muscles. Never put into the stomach anything which causes you annoyance or pain, for this is Nature's protest on the course you are pursuing. If, through the condition of the digestive organs and of the blood, other organs have become weakened, inflamed, painful, it is naught but the sheerest nonsense to apply the treatment direct to those diseased organs, unless you first eradicate the original cause of the trouble; just as hundreds of doctors cannot diminish the death-rate of a city if its board of health allows its sanitary condition to be neglected. From the centre the whole system is permeated, and here must begin the cure.

"First strengthen the digestive organs, purify and enrich the blood, and, this being done, the local weaknesses become modified, and will in most cases disappear or yield to gentle treatment.

"Bring the common sense of the people to aid in the prevention and cure of sickness ; and instead of having life cut off when just begun, or ended when it should be but in its prime, we should grow gradually old, and die quietly, easily, and painlessly. Our life is as the flower of the field, which buds, blossoms into maturity, withers, and dies, — a short and easy succession of transits through one stage to another, to completion and decay. Our life should, through a lapse of years, blossom into perfection, and round well to its close. We die bodily to permit the soul to wing its way to a more perfect life above. True, the constitutions of families degenerate ; and thus not only the sins, but the carelessness and ignorance, of the parents are visited upon the children.

"We are thus not wholly blamable for our weakness and suffering, but upon us have rested the health and well-being of the next generation ; and as we discharge the trust, so shall our children have good constitutions, and live long, useful, and happy lives, or be reared from a weak infancy through a sickly childhood to a feeble maturity, and endure misery and suffering when they should feel 'life in every limb.'

"It is a slur upon our physical, moral, and mental progress that so many of our children are buried in infancy. They should be born to live, not to fill an early grave.

"We lose our children, because we have not known how to take care of ourselves, and do not know how to take care of them.

"The careful promotion of health in a growing child is a parent's first care and highest privilege. For mothers to have a better knowledge of the prevention and cure of sickness would be of the greatest value to themselves and their families ; for a ready, safe, and available sort of domestic doctoring, and a more careful attention to ordinary hygienic rules, would save many a life.

"Never encourage a precocious child, for it will learn as fast as is good for it without being pushed.

"First the body, second the mind, and last of all appearances, — in how many cases is this order of things reversed, and how

many delicate little creatures suffer to-day in consequence ; and how many cases history records of genius which flashed, flickered, and faded away, because the brilliant mind could not be sustained in a weak body ?

"Surely those who are powerless to protect themselves can rightfully claim the most watchful care from us.

"The tower which is reared upward too ambitiously perishes by its own altitude ; and the science of medicine has been carried to such lengths of scientific experiment, that it seems to have become of late years the question as to how much and how strong medicine a human being can swallow and still live, instead of how little can be given to keep the faculties and powers alert until Nature takes the reins into her own keeping again.

"But this abuse of medicine has at last of itself turned the tide of opinion. People of thought and education began to make inquiries and objections ; and careful physicians have, for the most part, decided that it is better to do too little rather than too much."

Dr. Henry Maudsley says : "When the body is disordered in disease, its natural tendency is to right itself. Its most stable and comfortable state is a state of health ; and to that equilibrium it gravitates naturally, when it is not hindered by meddling medicines."

But every new departure from the beaten track must encounter both violent and persistent opposition. The benefactors of mankind, dating from the advent of Jesus of Nazareth, have been persecuted and reviled, have encountered popular prejudice and possible disbelief. The benefactors of this age will find no exceptions to these experiences. Lowe, in his "Fragments of Physiology," says : "Man is not the governor and commander of the created world ; and were it not for superhuman influence constantly flowing into created forms, the world would perish in a moment." It is this superhuman influence, felt most by those who have educated the hidden sense (with which all men are born),

which inspires all discovery, all invention, all poetry, all of truth, let it take whatever form it may. This sixth sense is as much undeveloped in the mass of mankind as sight would have been had we been born with our eyelids sealed, — able to distinguish from the reign of night nothing beyond the period of daylight, — and had they remained sealed all the years of our life upon earth. We know that some spiritually minded persons seem to possess powers unknown to those who are spoken of in Scripture as the carnal-minded ; and it may be that with dim vision they are able to discern, as in a glass darkly, without education of this hidden sense, truths which are hidden from others. Of such are our men and women of genius. Again, there are others who possess uncertain, unreliable powers, which often lead astray those who commit themselves to the direction of these powers. What does this prove, beyond the fact that a human being is never an infallible medium of superhuman influence ? Spiritualism represents a great truth behind "spiritism," which stands in the same relation toward it as does counterfeit coin to sterling gold. The operations of our sixth sense are as liable to be deceptive as are the operations of our other senses, and are limited or governed by law in the same way. We cannot see in total darkness ; and this hidden power, susceptible of education, can only be brought into use by an illuminated mind, — a mind that has studied the laws of evolution and involution, the descent of spirit into matter, and the re-ascension of matter into spirit, — laws of the life-impulse, beginning in the elemental kingdom, and ending in an evolution of man far beyond the comprehension of man of the present day. "Man and woman as units," says Oliphant, "are still so ignorant of the great powers which they themselves inherit, that they wholly fail to see them, though they sweep like mighty seas throughout all human nature."

When mankind has become sufficiently spiritualised by the process of evolution laid down in the plan of the great Master, then shall we know ourselves and our powers as we are known to Him. True science must first open wider the path of religion, — a religion of progress, a religion suited to the wants of humanity, as well as a humane religion, — the religion taught by our holy Master, of love for our fellow-men, of harmony with all that is good ; at war only with evil, not with those who, warped by transmitted tendencies, commit the evil. “ An eye for an eye, a tooth for a tooth,” is the old Jewish law. Christ’s law is the law of love, which is God’s law, — Do unto others as ye would have others do unto you ; and this is the law which we must fulfil, in order to purify and regenerate mankind.

Hitherto we have been in one respect like the labourer in Tolstoi’s “ Confession,” doing the work assigned him, in the space assigned, without understanding where he was or what the result would be, and unable to judge whether the arrangements for this work were reasonably planned by his master or not. The labourer worked the handle of the pump ; he saw the water flow into numerous channels for irrigation of the soil ; little by little shrubs grew, and blossomed, and bore fruit ; and the labourer passed on to more important work, understanding better and better the arrangement of the establishment, and never doubting that its Lord had planned all for the best. Our race has been pumping the water for generations ; planting the seed ; watching the growth of the plants, the shrubs, and the trees ; not always satisfied, however, that the Creator of the universe had planned as well as all might have been planned, or that there was any plan or any Creator.

Hyndman says that capitalism has been as necessary as serfdom in the progress of the human race ; and its stores will continue to be garnered, and used to spread the great

network of railways, steam navigation, telegraph and telephone lines, which have given bread to millions upon millions, encouraging paid labour, and bringing nearer and nearer the age of love and harmony, which it has been predicted the twentieth century will usher in.

God never hurries. He counts the centuries as we count the seconds ; and the nearer we approach to the least comprehension of his underlying purpose, the more we become like Tolstoi's labourer, who knew that the fruit was ripening for him and his fellow-men, trusting implicitly to the superior wisdom of his master.

"Evermore brave feet in all the ages
Climb the heights that hide the coming day ;
Evermore they cry, these seers and sages,
From their cloud, 'Our doctrines make no way.'
All too high they stand above the nations,
Shouting forth their trumpet-calls sublime,
Shouting downwards their interpretations
Of the wondrous secrets born of time."

CHAPTER X.

HOME TREATMENT OF THE INSANE.

The grave and anxious question in a particular case is whether an asylum is necessary or not. The accepted notions regarding insanity not many years ago were, first, that the best means to promote the recovery of a person who was labouring under it was to send him to an asylum; and, secondly, that so long as he was insane, there was no better place for him than the asylum. These opinions had been held so long, and urged so persistently, that they had become a habit of thought, which was deemed by some to have the authority of a law of nature. Opinions have now, however, changed so much that the question which first occurs to the mind is whether it is possible to treat the patient successfully out of an asylum. — HENRY MAUDSLEY.

Great powers of reason are requisite to understand men destitute of reason. — VOGEL.

We must make a diagnosis of the intellectual character as well as of the disease, before we can make a prognosis or adopt a plan of treatment. — GEORGE M. BEARD.

A FRENCH physician once said: "Never shall my child or my wife be treated by any one but myself; not that some of my compeers may not be more learned than I, but that here I have an immense advantage over all of them, — that of knowing completely, from top to bottom, the subject to be treated."

Such must be, to a certain extent, the feeling of every well-informed mother with regard to nursing her children in illness under the direction of her family physician, be the disease what it may, even to a disordered mind. In know-

ing her child as a mother only can, she feels that she possesses advantages as a nurse over all others. She knows that exhaustless patience, unwearied gentleness, and unfailing tenderness are the products of devoted and well-directed mother-love, and that without such qualifications in the nurse there is little hope of a speedy cure.

Unfortunately for the few judicious and competent mothers, there are so many more who are unwise and incompetent, that great prejudices exist against home treatment; and could the proper nurses be procured, there are many reasons why the removal of the insane from their homes for remedial treatment is far preferable. Those mothers whose anxieties in rearing their children through the diseases incidental to infancy, childhood, and youth, have led them to study how best to treat such diseases, have learned, at least, how little the medical practitioner understands the nature of any disease. In fact, the higher orders of physicians, both here and in Europe, are fully aware, and do not hesitate to state frankly on suitable occasions, — that is, before those whom they consider capable of comprehending the truth, — that the medical profession has not as yet at all discerned the *nature* of any disease. The ordinary physician imagines that he does know the nature of diseases, and that his treatment of them is based on his investigations, because he thinks that the external or observable phenomena, or symptoms, of a disease constitute its nature. The idea of studying the internal vital processes which produce the symptoms never enters his mind. Thus, one physician will pronounce a man suffering from cerebral anæmia, another will pronounce the disease to be cerebral hyperæmia, while a third may discover that the anæmia and the hyperæmia are only symptoms of the nerve-exhaustion which causes both conditions; but not one of the three knows any more of the real processes which may be going on

in the brain or nervous system than the engineer of our water-works would know of the various transactions going on in the houses and families of a district of our city to which at any time there should be an unusual flow of water.

The first thing required, however, in the treatment of disease is to know what the disease is ; to understand it as far as it is possible, and to know what it is not ; and then, as a proper sequence, to obtain a reasonable idea of the principles and methods by which it is to be treated. In mind-troubles this course is especially important. Here we have to look for moral as well as for physical causes. Oftentimes the two work hand in hand, bringing about a disarrangement of the powers of reason in minds so vigorous and clear that neither alone could have wrecked them.

In proportion as the physician estimates the effect of moral causes of disease, directing his efforts accordingly, will he be a successful practitioner, elevate himself in the social scale, and not only deserve, but command, the respect of the public, and place the science of medicine upon the highest vantage-ground of which it is susceptible.

All diseases of the brain, independently of or complicated with disorders of the mental operations, are, as a general rule, very obscure in their origin, insidious in their progress, and most difficult to treat successfully ; particularly when, in consequence of their being neglected or unwisely treated in their incipient stages, they are suffered to pass unarrested from an acute to a chronic condition.

Almost all affections of the head, though they appear to be sudden, will be found, on examination, to have been very slow, especially madness. If the case, whether it occur in a congestive or in an excitiv form, be traced backward, evidence will be found, in the one case, of the patient having been in a most depressed state of mind, and in the other, of

his having been in a most active state of mind ; and in both cases it will appear that the stomach, liver, bowels, head, and skin were affected. Whenever the equilibrium of our moral nature is long or very seriously disturbed, we may rest assured that our animal functions will suffer ; yet how seldom does the medical practitioner search beyond the physical for the cause ! There are many persons whose sufferings have been increased by treatment for stomach disorders in dyspepsia, when they should have been treated for diseases of the brain and nervous system primarily. Dyspepsia is one of the first results of mental excitement. Relieve the excitement in such cases, and the indigestion and flatulence disappear. The trouble is only increased and prolonged by treating the stomach as the diseased or disordered organ.

Again, many physicians are wanting in the power of sympathy ; they are destitute of the ability of searching out and understanding the moral causes of disease ; they cannot read the book of the heart, and yet it is in this book that are described day by day all the griefs and anxieties and hopes and fears of man, and in which will be found the most active and incessant principle of that frightful series of organic changes which constitute pathology. By neglecting the study of moral therapeutics, physicians lose agents of great power and magnitude, which have not been sufficiently recognised or appreciated in the earliest stages of mind-disorders. The physician who investigates properly will be sure to find that although relatives may ignore all past cerebral indisposition, his patient has exhibited, previous to his attack, evidences of the threatening and approaching storm, which, if noticed in time, might have been warded off, and the culminating attack prevented. Thus many cases have been suffered to proceed unchecked until diseased action has prepared the way for diseased

organisation, and the first golden opportunity for cure passes by.

The psychological physician must possess the most profound and accurate knowledge of the mind in its normal state before he can be fitted to investigate successfully and treat remedially its deviations from a healthy standard. His acquaintance must be intimate with the phenomena of thought and operation of the passions before he is fully qualified to appreciate subtle morbid psychical conditions. To treat the various phases of disordered mind with any hope of a successful issue, he must possess qualities rarely seen in combination, — tact, presence of mind, judgment, a ready appreciation of intricate morbid mental phenomena, a high *morale*, a delicacy of taste, a steadiness of enlightened purpose, elevation of character, great command of temper, and volitional power, combined with a resolute determination not to allow any amount of provocation to interfere with that calmness and serenity so indispensably necessary on the part of all those who are brought into immediate association with the insane.

If such extraordinary qualifications are of essential importance in the physician who only sees his patient from five to ten minutes at most during the day, how much more necessary is it that the nurse, who is in constant attendance, should possess a judgment ripened by experience, with a power of self-control which will insure to the patient that absence of all excitement and of all provocation which is absolutely necessary to a speedy cure! If such physicians are rarely found, where shall we look for nurses who possess these qualities? Certainly not in that untrained class of young domestic servants seeking employment at the low wages of twelve dollars a month; and yet few asylums can afford to pay more.

In one of the best of our hospitals for the insane, under

the direction of a man¹ whose life has been one of heroic philanthropy, a convalescing patient showed to a visitor friend her feet, which had been bruised by the heels of the attendant's shoes in stamping upon them. The visitor called the attendant and pointed to the marks. "Yes, she will tell you I did it, and I suppose you will believe her," said the girl, with a sneer. The patient looked the attendant full in the eye, and said with the utmost dignity, "You know that you are telling a falsehood. You stamped on my feet this morning, and you always do it when I resist having my stockings and shoes put on." The attendant's face crimsoned as she walked away, muttering to herself. The truthfulness of the patient's statement concerning her maltreatment was afterwards proved by the testimony of one who had witnessed it.

What is gained by force in the physical condition of patients is at the expense of their mental powers.

When we consider in all its bearings the power of the nurse either for good or for evil, knowing that our asylums are supplied with nurses and attendants from a class who have never been trained to govern themselves, who are deficient in judgment even in the most ordinary affairs of life, who are tyrannical when placed in power, we cannot wonder that the prejudice against asylums is growing stronger among those who can afford to pay for outside treatment, and who have studied the matter far enough to see that in the care and in the cure of the insane the nurse holds so large a share of the responsibility.

Once having realised this truth, what language can convey any impression of the folly, the barbarity, the worse than stupidity, of intrusting the management of an insane relative to any other nurse than one possessing the highest qualifications attainable in a nurse? Only those who are

¹ The late Dr. Kirkbride.

unable to afford the great increase of expense can have a shadow of excuse. Even those who plead ignorance or disbelief of this statement only reveal a lack of active and energetic interest in behalf of their insane; for if they would seek to enlighten themselves by the perusal of the works of such authors as stand at the head of psychological physicians in England (where our own best authorities admit that the treatment of the insane is more skilled than that of any other country), they would be enlightened. What can be more painful to witness than that degree of selfish and heartless indifference to the best means for restoration to reason which leads relatives to depend upon conflicting and prejudiced opinions, when every public library contains books that will give them disinterested counsels, with the most advanced views on the care and the cure of their insane, — counsels which, if followed, might lead on to recovery?

We need not feel surprised at the few cures made under ordinary nurses, possessing none of the requisite qualities of character. Skilled care of the insane cannot be obtained at the low price of wages paid in asylums. Twelve dollars a month will not secure the services of women who possess the qualifications requisite in a nurse, — qualifications which are even more necessary in the nurse than in the physician, to give any hope of a cure in cases where the patients are from the ranks of the cultivated. And here is a point that is often lost sight of, — a strong one for the daily increasing numbers of advocates for individual treatment outside of hospitals.

The less the degree of cultivation, the greater the chances of a cure under incompetent nurses; in other words, the nearer that the minds of the patient and the nurse approach in sympathetic relations, the greater the chances of a cure. "Can two walk together except they be agreed?" says

Scripture. To look for the cure of a diseased mind in one from the cultivated classes, under an uncongenial and unsympathetic nurse, is as unreasonable as it would be to expect to find happiness in married life with natures physically and mentally repulsive. Organisations of the finest sensibilities are only understood by similar organisations; and unhappily, these are the ones that are most liable to be thrown off their balance of mind. Therefore a lady should be the nurse of a lady, — a Sister of Charity, or such a nurse as the English psychological physicians train for their patients. These nurses never lose sight for a moment of the fact that the loss of reason destroys free will, and that the insane, therefore, are not responsible beings. It is cruel, it is barbarous, while such a condition of mind exists, to treat the patient otherwise than as a person deprived by disease of the power of complete self-government and moral control. His whims should be humoured whenever it is possible to humour them. The competent nurse, by so doing, learns to manage the insane as she would manage little children, diverting their minds when impossible to indulge their whims.

But only by a careful study of the bodily and mental idiosyncrasies of each individual case can full justice be done to the patient. Only in this way can every chance of a cure be made available. Herein is found the secret of the speedier cure of many cases which have had the devoted attention of the family physician, in consultation with a psychological physician, as is now so much practised in England. The physician in charge of an asylum has not time for such studies, nor, unless he is omnipresent, can he answer for those in attendance under him, that they possess that spirit of love and gentleness, that Christian benevolence, that unwearying patience, which must influence every thought, look, and action of those in charge of the insane, in

order to insure to the patient every opportunity for recovery. "With the proper persons about the patient there is hardly a case of insanity," says Maudsley, "which might not be treated successfully in a private house. With unfit persons about him, the simplest case becomes worse and worse." Here is a fact stated to ponder over, a course suggested which should be tried in all cases where no improvement takes place in asylum treatment. Maudsley goes on to say that removal from an asylum is sometimes the salvation of reason. Nay, removal only from one asylum to another, when the patient makes no progress but appears to be sinking into a chronic groove; has sometimes a singularly beneficial effect. The discipline of a large asylum certainly counts for a great deal in some cases; but it has this great disadvantage, that the patient's individuality is little thought of: he becomes one of a crowd, the majority of whom are not expected to recover, and his moral treatment is little more than the routine of the establishment and the despotism of an attendant. As regards attendants generally, it is certain that a patient will sometimes begin to improve immediately under the care of one person, when he or she has been getting worse under the care of another. It is of the greatest importance to have about the patient persons whose dispositions and dealings attract confidence, and to avoid all the irritation, the collisions, and the aggravation of the disease, which are produced by uncongenial attendance. The same author gives the weight of his opinion as to the chances of a cure depending more upon the nurse than upon the physician. The physician in an asylum sees his patient once a day generally, and gives directions which are left to the nurse to carry out. The nurses are with the patient by day and by night, and, when possessing no heroic elements of character, must, during the long hours and days and weeks, running into months, of irritating expe-

riences, become callous to the sufferings of the unreasoning and unreasonable patient, too often provoking violence in them, and too often using force in the restraint of that very violence which they themselves have aroused, instead of practising the gentle measures which the wise physician orders. A psychological physician, Dr. Nicolls, has said that the man who attempts to conquer an insane patient by force is as ignorant of his duties and responsibilities and of the philosophy of mind as one would be who attempted to cure typhoid fever by conquering the delirium of the patient. And yet we still have such practitioners who are thus destroying, or who have already destroyed, in their patients the last chances of restoration to reason. Never intrust an insane person to the care of a physician who believes in conquering his patient's will. He is able to conquer it, but he will extinguish the last flickering rays of reason in the struggle, — rays which, had they been gently and tenderly nursed, might have illumined all that disease had obscured, restoring the patient to a life of happy usefulness.

Recently a psychological physician, in the case of a patient placed with him for individual treatment, would not admit the importance of studying the character in order to influence it beneficially by moral means, nor the necessity of investigating carefully the concurrence of conditions which issued in disease, but relied principally upon conquering his patient's will, scoffing at the advanced and humane opinions of the age in reference to managing the insane as children. This man dismissed at an hour's notice, without regard to its effect upon his patient, a nurse whose capacity he had extolled for eight months to the relatives of the patient as unequalled, substituting a German woman from a State asylum, whose ideas were more in accordance with his own, notwithstanding he had pledged himself to the family of this patient that no asylum attendant should be

employed. The patient fell into a state of acute mania immediately after this change was made, and remained in the same condition without improvement nearly five months.

Such a vital error in treatment could not have been made under a mother's care. Had the family physician been allowed a superintending interest, it could not have taken place. In no case could it have happened where the physician held the interests of his patient above all other interests.

This patient was removed to an asylum, where, up to the present time, all the efforts made to have the effect tried of the restoration of the nurse have proved unavailing. No reasons are given for refusing so reasonable a request ; and, the victim being a foreign subject, the mother is powerless, and must endure the torture of the knowledge that the last chances of her child's restoration to reason are passing away, never to return.

In England the very fact of no improvement having been effected during these months would be regarded by those in authority as sufficient reason for advising a change, or at least for yielding to the request of those most interested to place in charge the nurse to whom the patient was attached. Where the qualities of character which are the first requisites in physician and nurse exist in both, there a cure may be looked for, even in cases which have been given over for years as chronic.

To such physicians and such nurses the words of Casaubon, already quoted, are applicable : " Let others admire witches and magicians as much as they will, who by their art can bring them their lost precious things and jewels : I honour and admire a good physician much more who can, as God's instrument, by the knowledge of nature, bring a man to his right wits again when he has lost them."

To our age has been given the discovery of unknown laws

of Nature, which not only promise to lead up to the psychological evolution of our race, but which seem to be unfolding the means of cure of disorders and diseases of the brain and nervous systems, which have hitherto been considered incurable. If by proper chord media an equated sympathy can be produced in metallic substances, the same rule must hold, good in the brain.

The discoverer of these laws teaches that ether, matter, gold, air, wood, are but different motions. On this subject Professor G. F. Fitzgerald of Trinity College, Dublin, says: "Where alone we can know what motion in itself is, — that is, in our brains, — we know nothing but thought. Can we resist the conclusion that all motion is thought? Not that contradiction in terms, unconscious thought, but living thought, — that all Nature is the language of One in whom we live, and move, and have our being."

The discoveries of John Ernst Worrell Keely prove that "*all force is mind force.*" On the subject of brain disturbance he writes as follows: —

"In considering the mental forces as associated with the physical, I find, by my past researches, that the convolutions which exist in the cerebral field are entirely governed by the sympathetic conditions that surround them.

"The question arises, What are these aggregations, and what do they represent, as being linked with physical impulses? They are simply vibrometric resonators, thoroughly subservient to sympathetic acoustic impulses given to them by their atomic sympathetic surrounding media. All the sympathetic impulses that so entirely govern the physical in their many and perfect impulses (we are now discussing purity of conditions) are not emanations properly inherent in their own composition. They are only media — the acoustic media — for transferring from their vibratory surroundings the conditions necessary to the pure connective link for vitalizing and bringing into action the varied impulses of the physical.

"All abnormal discordant aggregations in these resonating convolutions produce differentiation to concordant transmission ; and according as these differentiations exist in volume, so the transmissions are discordantly transferred, producing antagonism to pure physical action.

"Thus, in motor ataxy a differentiation of the minor thirds of the posterior parietal lobule produces the same condition between the retractors and extensors of the leg and foot, and thus the control of the proper movements is lost through this differentiation. The same truth can be universally applied to any of the cerebral convolutions that are in a state of differential harmony to the mass of immediate cerebral surroundings. Taking the cerebral condition of the whole mass as one, it is subservient to one general head centre, although as many neutrals are represented as there are convolutions.

"The introductory minors are controlled by the molecular ; the next progressive third by the atomic ; and the high third by the etheric. All these progressive links have their positive, negative, and neutral position. When we take into consideration the structural condition of the human brain, we ought not to be bewildered by the infinite variety of its sympathetic impulses, inasmuch as it unerringly proves the true philosophy that the mass chords of such structures are governed by vibratory etheric flows, — the very material which composes them. There is no structure whatever — animal, vegetable, mineral — that is not built up from the universal cosmic ether. Certain orders of attractive vibration produce certain orders of structure ; thus, the infinite variety of effects, more especially in the cerebral organs. The bar of iron and the mass of steel have in each the qualifications necessary, under certain vibratory impulses, to evolve all the conditions that govern that animal organism the brain ; and it is as possible to differentiate the molecular conditions of a mass of metal of any shape so as to produce what you may express as a crazy piece of iron or a crazy piece of steel, or, *vice versa*, an intelligent condition in the same.

"I find, in my researches as to the condition of molecules under vibration, that discordance cannot exist in the molecule proper ; and that it is the highest and most perfect structural con-

dition that exists, providing that all the progressive orders are the same. Discordance in any mass is the result of differentiated groups, induced by antagonistic chords; and the flight or motions of such, when intensified by sound, are very tortuous and zigzag, but when free of this differentiation are in straight lines. Tortuous lines denote discord, or pain; straight lines denote harmony, or pleasure. Any differentiated mass can be brought to a condition of harmony, or equation, by proper chord media, and an equated sympathy produced.

"There is good reason for believing that insanity is simply a condition of differentiation in the mass chords of the cerebral convolutions, which creates an antagonistic molecular bombardment towards the neutral or attractive centres of such convolutions; which, in turn, produce a morbid irritation in the cortical sensory centres in the substance of ideation; accompanied, as a general thing, by sensory hallucinations, ushered in by subjective sensations, such as flashes of light and colour, or confused sounds and disagreeable odours, etc.

"There is no condition of the human brain that ought not to be sympathetically coincident to that order of atomic flow to which its position in the cerebral field is fitted. Any differentiation in that special organ, or, more plainly, any discordant grouping, tends to produce a discordant bombardment, an antagonistic conflict; which means the same disturbance transferred to the physical, producing inharmonious disaster to that portion of the physical field which is controlled by that especial convolution. This unstable aggregation may be compared to a knot on a violin-string. As long as this knot remains, it is impossible to elicit, from its sympathetic surroundings, the condition which transfers pure concordance to its resonating body. Discordant conditions, i. e., differentiation of mass, produce negatisation to coincident action.

"The question now arises, What condition is it necessary to bring about in order to bring back normality, or to produce stable equilibrium in the sympathetic centres?

"The normal brain is like a harp of many strings strung to perfect harmony. The transmitting conditions, being perfect, are ready at any impulse to induce pure sympathetic assimilation.

The different strings represent the different ventricles and convolutions. The differentiation of any one from its true setting is fatal, to a certain degree, to the harmony of the whole combination.

"If the sympathetic condition of any physical organism carries a positive flow of 80 per cent on its whole combination, and a negative one of 20 per cent, it is the medium of perfect assimilation to one of the same ratio, if it is distributed under the same conditions to the mass of the other. If two masses of metal, of any shape whatever, are brought under perfect assimilation to one another, their union, when brought in contact, will be instant. If we live in a sympathetic field, we become sympathetic; and a tendency from the abnormal to the normal presents itself by an evolution of a purely sympathetic flow towards its attractive centres. It is only under these conditions that differentiation can be broken up, and a pure equation established. The only condition under which equation can never be established is when a differential disaster has taken place, of 66 $\frac{2}{3}$ against the 100 pure (taking the full volume as one). If it exists in one organ alone (this 66 $\frac{2}{3}$ or even 100), and the surrounding ones are normal, then a condition can be easily brought about to establish the concordant harmony (or equation) to that organ. It is as rare to find a negative condition of 66 $\frac{2}{3}$ against the volume of the whole cerebral mass as it is to find a coincident between differentiation or, more plainly, between two individuals under a state of negative influence. Under this new system it is as possible to induce negations alike as it is to induce positives alike.

"Pure sympathetic concordants are as antagonistic to negative discordants as the negative is to the positive; but the vast volume the sympathetic holds over the non-sympathetic, in ethereal space, makes it at once the ruling medium and readjuster of all opposing conditions, it properly brought to bear upon them."

Until Mr. Keely's "Theoretical Exposé" is given to the world, there are but few who will be able to fathom the importance of these views.

Those scientists who because they could not hear the vibrations of sound in Mr. Keely's weird instruments

denied its operation, seemed to forget that there are inaudible vibrations of sound, as there are invisible rays of light. Everything in Nature, say the ancients, has its own appropriate sound, colour, and number, and can be acted upon when in possession of the key-note. Mr. Keely's discoveries embrace the manner of obtaining the key-note, or chord of mass, of mineral, vegetable, and animal substances; therefore the deduction is, that the construction of instruments by which this law can be utilised in mechanics, in arts, and in the restoration of disturbed equilibrium in disease, is only a question of the full understanding of the operation of this law. In such fields of research Mr. Keely finds little leisure. Those who accuse him of idleness, of visionary plans, know nothing of the infinite patience, the persistent energy, which for a quarter of a century has upheld him in his struggle to attain this end. Still less, if possible, is he understood by those who think he is seeking self-aggrandisement, fame, fortune, or glory. In his desire to fulfil his obligations, in the fascination attendant upon his researches, he takes too little time for rest. Years have been lost in the construction of engines, which should have been devoted to the line of scientific research which he first struck out upon in the autumn of 1888. As well might he have tried to run an engine with the lightning flashing from the skies. In these three years he has gained more knowledge of, and more control over, this subtle force than in the twenty preceding years. Since Mr. Keely took up the line which he has been pursuing since the 14th of January, 1891, showing to men of science his progress in order to interest them in his work, he has attained results of great magnitude for what is called "the enterprise." Every step since that date has been one of rapid advance towards establishing the full Sixths in the enharmonic graduation; and all the conditions of the outreach for this end are now

almost practically attained. Certain conditions have to be thoroughly established before an engine of any commercial value can be constructed. Mr. Keely's efforts are all made toward this end, for his system cannot be completed until he has perfected these conditions. In the control of an airship on this system, there will never be a mechanical motion that will be visible, beyond the movement of the ship itself. The establishing of the conditions necessary for aerial navigation will bring all others in subservience and perfect abeyance. It is the only road to travel by which success will be attained. This result cannot come singly, but combined. Success in aerial navigation means completion of Keely's system for science, for commerce, and as the standpoint for physicians to experiment in the cure of many diseases now considered incurable.

In the opinion of many, it is that form of force known as magnetism which is to be the curative agent of the future. This is a mode of treatment (the wearing of a magnet) handed down from the times of the earliest records of the art of healing. More than fifty years ago, Professor Keil of Jena made known the efficacy of the magnet to the Royal Society of London. He had, by successful experiment, demonstrated the susceptibility of the nervous system to the natural magnet in the cure of all infirmities. With men and women of high nervous organisation, these magnets, as prepared by Dr. William James Morton, 19 East Twenty-eighth Street, New York, act like magic, relieving spinal irritation, pain, rheumatism, and various maladies. A grandson of Goethe, many years since, after calling upon Robert Browning, came back to inquire if he had dropped the magnet which he always wore, and which he had missed after his departure. This operation of the magnet is one of the effects of the law of sympathetic association, which Keely demonstrates as the governing medium of the universe throughout animate and inanimate Nature.

The operation of this law is not understood by those who wear these magnets, but thousands can testify in England to the benefit derived from that form known as Parke's Compound Magnets.

A suggestion of the mode of operation of the magnet may be found in a paper on vital molecular vibrations, read by J. Cheston Morris, M.D., at a meeting of the American Philosophical Society, Jan. 2, 1891, in which he says:—

"Hitherto the vibratory theory has only been applied to explaining physical phenomena. It remained for Dr. McLaughlin to extend its application to vital phenomena by showing how completely it explains the phenomena of immunity from, and prevention of, infectious and contagious diseases by the law of interference. I wish to call your attention to a similar explanation of the phenomena of germ force and heredity by the law of transference. If two weights are suspended at proper distances from a cord fastened transversely between two pillars, and a third weight is similarly suspended between them, and motions imparted perpendicularly to each other to the two outer weights, these motions will be so transferred to the third weight as to cause it to describe a series of curves resulting from the impulses transmitted; or if a powder be dusted over a square tin plate, and the edge of the latter be touched at certain nodal points, the powder will arrange itself in certain lines and geometric figures. Is not this precisely what happens when the germ-cell and sperm-cell, the molecules of each vibrating in accordance with the impulses impressed upon it, unite in the production of the new germ, which in turn vibrates in accordance with these impulses, and proceeds accordingly to arrange and develop fresh molecules, forms, and figures similar to its antecedents? In this way we have the explanation of the germ resulting only as the harmonic product of suitable vibrations,—of the hereditary transmission of qualities,—and of the variations from type which occasionally occur; we have also the explanation of the cessation when life vibrations shall have been exhausted, or transmuted into other forms of life itself, or so-called death; we have also the explanation of the periodicity of many, if not all, of

the functions of living bodies, both in health and disease. Likewise we have an explanation of the effects of drugs on certain organs and functions. To say 'that opium produces sleep on account of its somniferous tendency,' is to veil our ignorance very thinly. But if we suppose that nerve-tissue has a certain vibration, — so differing in period from that of the morphia molecule which we introduce into the blood, that, until the latter is eliminated or changed, the nerve-vibrations are modified or suspended, — we can form a much more rational conception of the effect of opium; so, also, with the selection of appropriate food from a common plasma by different organisms, and also from the blood by the various organs and structures of the body. In fact, a new field is opened to biologists, naturalists, physiologists, and physicians, whose limits are at present far beyond our ken."

Paracelsus held that man is made out of the four elements, and is nourished and sustained by magnetic power, which is the universal motor of Nature. He treated disease in two ways, — sympathetically and antipathetically, — but only a fragmentary trace of his system can now be found. Nature, says Dr. Pancoast, author of "The True Science of Light," works by antagonism in all her operations. When one of her forces overdoes its work, disease, or at least a local disorder, is the immediate consequence. Now, if we attack this force and overcome it, the opposite force has a clear field, and may reassert its rights. Thus equilibrium is restored, and equilibrium is health. The sympathetic system, instead of attacking the stronger force, sends recruits to the weaker one, and enables it to recover its powers; or if the disorder be the result of excessive tension of nerves or ganglia, a negative remedy may be employed to reduce the tension. Thus, too, equilibrium is restored.

Dr. Franz Hartmann writes to me : —

"Mr. Keely is perfectly right in saying that all disease is a disturbance of the equilibrium between positive and negative forces. In my opinion, no doctor ever cured any disease. All he can possi-

bly do is to establish conditions under which the patient (or Nature) may cure himself. The universal power which Mr. Keely calls the 'ether,' and which Dr. Kellner calls the 'transitory element' was known to the mediæval philosophers as *prima materia*, will and thought, or, according to Schopenhauer, will and imagination and substance. I recognise only one universal and fundamental power, which I call consciousness, acting within matter by means of thought; and I have no doubt that you already know that we agree all around, although we may not all use the same terms to signify the same objects. In your most important papers I have found my own sentiments and views reflected; and I have in my books on 'Magic,' 'Paracelsus,' and 'the Rosicrucians,' attempted to explain these identical views. Why will our scientists insist on refusing to see the self-evident fact that all visible material substances, animal organs, etc., are nothing else than the ultimate products of pre-existing psychic (interior and invisible) forces? These facts were all known to the ancient philosophers, while the moderns insist on mistaking the effects for the cause. They reject the idea of God (the primordial cause of all in its highest aspect of spiritual consciousness), because they formed a misconception of that which is intellectually inconceivable. They found that God could not be that which they had imagined, and they logically (?) concluded that there could be no divine power at all. But this subject is too grand, too sublime and extensive, to be more than alluded to in this letter. I merely write these remarks to show you that your views, those of Mr. Keely, and my own are all identical, as they indeed must be, with those who are capable to perceive self-evident truth; for the truth is only one, and all who know it possess that same identical knowledge. Mr. Keely's power seems to be derived by changing the vibrations of cosmic ether. The machine which my friend Dr. Kellner has invented seems to be based upon the same principle, only, while Mr. Keely transforms these vibrations into some force connected with sound, Dr. Kellner's machine transforms them into electricity. . . . Even to the superficial observer, the fact that the world is becoming more and more spiritualised from top to bottom, begins to be evident. The crude scientific opinions which were prevailing in the beginning of this century are disappearing before a higher knowl-

edge in regard to the laws of Nature. The materialism which flourished twenty years ago, the offspring of animalism and ignorance, has almost disappeared from view, and has to descend to the lowest strata of society to find admirers. The iron rod, with which a self-conceited and arrogant sacerdotalism ruled the people, has been broken, and its remnants exist only in those countries where priestcraft is upheld and abetted by kings and governments.

"If we enter the field of therapeutics and medicine, we likewise find a decided fermentation of new ideas; not among the fossil specimens of antediluvian quackery, but among those who are called 'irregulars,' because they have the courage to depart from the tracks trodden out by their predecessors. The more intelligent classes of physicians long ago realised the fact that drugs and medicines are perfectly useless, excepting in cases where diseases can be traced to some mechanical obstruction, in some organ that may be reached by mechanical action. In all other cases our best physicians have become agnostics, leaving Nature to have her own way, and observing the expectative method, which, in fact, is no method of cure at all, but merely consists in doing no harm to the patient. Recently, however, light, electricity, and magnetism have been employed; so that even in the medical guild the finer forces of Nature are taking the place of grossly material, and therefore injurious, substances. The time is probably near when these finer forces will be employed universally. 'Everywhere the leaven is working,' and many are asking, 'What causes it to work?' The true answer is, 'It is spirit working in matter.' But the term 'spirit' is to the majority of mankind a term without any meaning, — a nonentity. Nevertheless, the action of that power which is called cohesion, and which is equally invisible, but which really holds the atoms of all bodies together, and prevents them from dissolving into tangible ether, is continually manifested before their eyes. Why should not the opposite form of activity, that which enters between the atoms and separates them, likewise be a reality? The scientists will answer, 'We know this activity, and we call it heat. What has heat to do with spirit?' It has been demonstrated long ago that heat is a mode of motion, and likewise every other form of energy (includ-

ing spiritual activity) is nothing else but a mode of motion. Motion is that universal agent which is fundamentally and essentially only one, but whose mode of manifestation differs according to the conditions under which it manifests itself. Acting without relative consciousness, it is known as gravitation, attraction, heat, light, sound, electricity, magnetism, etc. In a higher state it is known as life, and becomes endowed with relative consciousness; acting in the highest plane of existence, it becomes self-conscious and self-existent, and is called spiritual power. But there is no motion thinkable without a substance to move. We cannot imagine a force without matter, nor matter without energy. There must, therefore, be one original substance, or primordial matter, although of a kind very different from the form in which it appears to us on the externally visible plane. The existence of this primordial substance was known to the spiritual perception of the ancient Rosicrucians; and some of the more reasonable of the modern scientists have, by logical conclusions, arrived at a belief in its existence, and named it cosmic ether, while by the Eastern sages it was called akasa. We therefore see that there is one primordial and universal power (which is motion), and likewise one primordial and universal substance (which we may call ether or matter), and that all existing forms can be nothing else but various shapes of that ether in various states of density, and existing under various conditions; while all forms of energy, from the most grossly material up to the highest spiritual, seem to be merely modifications of motion in ether, manifesting themselves in various conditions and under various circumstances, unconsciously, consciously, and with self-consciousness. Furthermore it may be said that if there is only one God, — that is to say, if all things come from only one cause or internal source acting within itself, — then motion and matter must be fundamentally and essentially one and the same; and we may look upon matter as being latent force, and upon force as being free matter. Finally, if that great first cause is not to remain eternally in a state of inactivity, or, in other words, if it is to manifest itself as matter and motion, and if motion is to act within matter, then there must be a cause why such an activity takes place; and this cause can be nothing else but the eternally active Great First

Cause itself, because there can be only one universal cause, and no other. This is a self-evident truth to all who are able to see it. There can be no special name for that cause, because it is in itself the all, and cannot be specified; for it is in itself everything that exists. It, however, appears to us in manifold aspects; and according to the aspects under which it appears, we may give to it different names. Looked at in its aspect as a universal power, which causes action and reaction, we may call it the will, existing within all forms in an active or latent condition. Whenever it becomes active, it may act unconsciously, consciously, or with self-consciousness, according to the conditions under which it is active.

"The great and universal trinity of cause, motion, and matter—or, as others call it, will, thought, and manifestation—was known to the ancient Rosicrucians and adepts as *prima materia*. Paracelsus expressly states that each of the three is also the other two, for nothing can possibly exist without cause, matter, and energy (i. e., spirit, matter, and soul), the ultimate cause of existence being that it exists. We may therefore look upon all forms of activity as being an action of the universal or Divine Will upon the ether. . . . It would be useless for us to speculate about the spiritual power of the will if acting through the organism of an adept; but we may study the effects of that same will-power when it acts within a more material plane, where it is known to us as causing heat, light, sound, electricity, and magnetism. All these forms of energy may theoretically be transformed one into another, because they all manifest themselves as various rates of vibrations or undulations of the ether which is contained in everything; and if we can change the rate of these vibrations, we may transform one form of energy into another.

"For a long time it has been known to modern science that one form of energy can be transformed into another, although with a certain amount of loss; and it was believed impossible that one amount of energy, if transformed into another, would cause more than the same amount to become manifest. The cause of this false conclusion rests in the still-prevailing misconception that a form or substance creates or produces an energy, while, in fact, the form is only an instrument through which the universal and pre-existing motion acts. . . .

"Worlds and planets are the products of the pre-existing cosmic ether of space, and not the ether the products of the planets. The same fundamental law evidently exists in all departments of Nature, manifesting itself differently according to the difference of conditions under which it acts. Universal forces are bound into forms, and the forms dissolved into forces. Every form, on giving up its ghost, renders to the universal storehouse that which has been entombed in the form, but no more ; in the same sense as steam, cooled off into water and frozen into an icicle, will, if heated, produce the same amount of heat again. The universal forces exist not merely in the form, but also in the universal storehouse in Nature. By means of a glass lens we may collect the heat which exists in the light of the sun-rays, and set a piece of wood on fire. No heat exists in the wood ; it is merely a certain motion of the ether, which has been latent, and which is rendered free by the process of burning. As in heat, so in sound. No sound exists in a fiddle ; it is the ether in the atmosphere which is transformed into vibration of sound by the instrumentality of the fiddle. No light exists in the fire ; it is merely the ether, which, by the process of combustion, is transformed into certain vibrations, which ultimately produce the phenomenon called light. No magnetism exists in iron ; but ether, in a certain state of vibration which we call magnetic, acts through the instrumentality of the iron. No life is produced by a vegetable or animal organism ; but they are instruments through which the universal element may manifest itself as life. No thought is created with the brain ; but the brain is an instrument through which the universal mind operates. No love, will, faith, or any other spiritual power, is created by the soul ; but the soul is an organism through which these eternal and self-existent powers may become manifest. . . . There is before me a little electrical instrument, invented by a well-known Austrian inventor, which collects and produces electricity directly from the ether of the atmosphere without any friction of solid corporeal substances, and without any chemical agency. Moreover, the amount of electricity produced by it is far greater than that produced by a great engine with friction : a continuous stream of electric fire proceeds from it five to seven inches in length. It clearly proves that the electricity does not

reside in the substance by means of which it is produced, but in the ether contained in the atmosphere, from which it is collected by means of the instrument, and rendered perceptible to our senses. It also shows that electricity" (i. e., the ether in that state of atomic vibration which we call electricity, according to Keely) "is something substantial, for it produces an electric gush of wind similar to the vapour produced by an atomiser, or still more resembling the cold gushes known to the spiritualist, and which often occur at the beginning of some so-called spiritual manifestation. . . . If we had any means to induce certain vibrations of ether in the air, or in the ether of space, by producing them in some substance able to communicate them to the ether of space, we might set the whole atmosphere, or even all the ether of space, into certain vibrations, and exercise a power whose limits cannot be estimated by our present comprehension. . . . On the material plane we can only deal with those powers which we can insulate or store up in a form. We can store up heat, light, electricity, magnetism, and motion; but we cannot store up ether in its original form, because it pervades all known substances. There is nothing which offers any resistance to it. We can therefore deal with ether only when it becomes manifest to us through the instrumentality of a substance or form; that is to say, we can deal with it when transformed into heat, electricity, etc. Then it has entered into a state which renders it capable to be insulated by certain substances which offer resistance to it. We must therefore conduct our physical experiment with ether stored up in material forms. . . . Everybody knows that a note struck upon an instrument will produce sound in a correspondingly attuned instrument in its vicinity. If connected with a tuning-fork, it will produce a corresponding sound in the latter; and if connected with a thousand such tuning-forks, it will make all the thousand sound, and produce a noise far greater than the original sound, without the latter becoming any weaker for it. Here, then, is an augmentation or multiplication of power, as it has been called by the ancient Rosicrucians, while modern scientists have called it the law of induction. If we had any means to transform sound again into mechanical motion, we would have a thousand-fold multiplication of mechanical motion. It would be presumptuous to say

that it will not be as easy for the scientist of the future to transform sound into mechanical motion as it is for the scientist of the present to transform heat into electricity. Perhaps Mr. Keely has already solved the problem. There is a fair prospect that in the very near future we shall have, in his ethereal force, a power far surpassing that of steam or electricity. Nor does the idea seem to be utopian, if we remember that modern science heretofore only knew the law of the conservation of energy ; while to the scientist of the future the law of the augmentation of energy which was known to the Rosicrucians will be unveiled. . . . As the age which has passed away has been the age of steam, the coming-era will be the age of induction. There will be a universal rising up of lower vibrations into higher ones, in the realm of motion, emotion, and thought. Mr. Keely will perhaps transform sound into mechanical motion by applying the law of augmentation and multiplication of force known to the ancient Rosicrucians ; and we will apply the same law in the realm of thought, and induce people to think. Thus matter will become more subject to the action of the finer forces of Nature, and the minds of men will become less gross and easier to be penetrated by the light of Divine Wisdom. All this was predicted eighty-eight years ago, at the beginning of the century."

Thus in all parts of the world men are interesting themselves in the mysteries of molecular vibration. The time is near at hand when all who have sought to defame Keely, all who have stabbed him with unmerited accusations, all who have denounced him as an impostor, a charlatan, a modern Cagliostro, will be forced to acknowledge that he has done a giant's work for true science, even though he should not live to attain commercial success. History will not forget that in the nineteenth century the story of Prometheus has been repeated ; and that the greatest mind of this age, or of any other age, seeking to scale the heavens to bring down the light of truth for mankind, met with the Promethean reward.

No man whose spiritual eyes have been opened to "dis-

cern the signs of the times" can doubt that we are on the eve of revelations which are to usher in the dawn of a brighter day than our race has yet known.

No prophecy of this brighter day, foretold by prophets, apostles, and inspired poets, was ever made in truer strains than in these glorious lines of Elizabeth Barrett Browning: —

“ Verily, many thinkers of this age,
Ay, many Christian teachers, half in heaven,
Are wrong in just my sense, who understood
Our natural world too insularly, as if
No spiritual counterpart completed it, —
Consummating its meaning, rounding all
To justice and perfection, line by line,
Form by form, nothing single nor alone;
The Great Below clinched by the Great Above.”

CHAPTER XI.

UNIVERSITY EDUCATION FOR WOMEN.

Roughly speaking, education consists in being taught to observe, to think, and to act. — *THE SPECTATOR*.

India is certainly not the only country in which, whether by accident or design, the women have been deprived of their share of intellectual cultivation and mental discipline. We have only to go back a few years in order to find ourselves at a time when but a very small minority of the women of Great Britain received an education worthy of the name. You all know how rapidly this state of things has been changed at home. We have now what is virtually compulsory education for girls, as well as boys, in every village of the United Kingdom. In nearly every city of importance excellent high schools are growing up; while at the great universities colleges have been founded for the exclusive use of girl students, who are not only admitted to the same degrees as their male competitors, but who have lately in several conspicuous cases utterly distanced them, and achieved the highest honours which the university is able to award. In the eloquent address of the vice-chancellor of the university, Mr. Justice Guru Dass Banerji, he affirmed that no community can be said to be an educated community unless its members are educated, — that is, not simply taught to read and write, but educated in the true and full sense of the word; and he went on to quote the noble saying of the great lawgiver Manu: "Where women are honoured, there the gods rejoice; where they are not honoured, there all rites are fruitless." In these two wise utterances are summed up the objects for which this school, which may fairly claim to be regarded as a pioneer institution of a great and far-reaching movement, has been founded and maintained. It remains for me only to congratulate the pupils who have been successful in winning prizes, and to express my hope that their success will stimulate them to retain their studious habits, and to continue

improving their minds after they have left school. You may depend upon it, that if you do, your lives will be brighter and more useful for the education which you have received here; that it will render you happier yourselves, and better able to contribute to the happiness of others; and that you will set an example to your sisters which, with every year that passes, an increasing number of them will follow, with results that cannot be otherwise than most advantageous to the community of which you are members. — LORD LANSDOWNE, Speech at Bethune College, in "Indian Daily News," Calcutta, Feb. 13, 1891.

There is no just cause why a woman of forty should be more ignorant than a boy of twelve years of age.

When learning ceases to be uncommon among women, learned women will cease to be affected.

Nothing can be more perfectly absurd than to suppose that the care and perpetual solicitude which a mother feels for her children depends upon her ignorance of Greek and mathematics, and that she could desert an infant for a quadratic equation.

Among men of sense and liberal views, a woman who has successfully cultivated her mind without diminishing the gentleness and propriety of her manners is always sure to meet with respect and attention bordering upon enthusiasm. — SYDNEY SMITH'S *Theorems*.

In our times, from the highest class of society down to the lowest, every one lives as under the eye of a hostile and directed censorship, not only in what concerns others, but in what concerns themselves. They do not ask, "What do I prefer?" or "What would suit my character and disposition?" or "What would allow the best and highest in me to have fair play, and enable it to grow and thrive?" They ask themselves, "What is suitable to my position?" or "What is usually done by persons of my station and pecuniary circumstances?" or (what is worse still) "What is usually done by persons of a station and circumstances superior to mine?" It does not occur to them to have any inclination except for what is customary. Thus the mind itself is bound to the yoke. Even in what people do for pleasure, conformity is the first thing thought of. They like in crowds; they exercise choice only in what is commonly done; peculiarity of taste, originality or eccentricity of conduct, are shunned equally with crimes: until by dint of not following their own nature, they have no nature to follow; their human capacities are withered and starved; they become incapable of any strong wishes or native pleasures, and are generally without either opinions or feelings of home growth properly their own. — JOHN STUART MILL.

THE true meaning of the word "education" is not instruction, technical or otherwise. It is intellectual, moral, and physical development. As says Spenser, —

"For of the soule the bodie form doth take;
For soule is forme, and doth the bodie make."

Education is "to educe," to draw out the powers of the soul. It is intellectual, moral, and physical development, — the development of a sound mind in a sound body; the training of reason to form just judgments; the discipline of the will and the affections to obey the supreme law of duty; the kindling and the strengthening of the love of knowledge, of beauty, of goodness, till they become governing motives of action. No other foundation than this can be laid for the development of the mind and the soul in the formation of a perfect character. When clergy, scientists, novelists, and journalists unite in calling attention to the deficiencies of our present system of education, and show us the results of it in such a startling manner as has been done by them, it should stimulate all who have the charge of our youth to endeavour to remedy its defects.

If the knowledge we possess is ever to be generally and effectively brought to bear on educational improvement, and if the repulsive principles and experiences which are everywhere shaking our social fabric are ever to yield to enlightened sentiment and progressive culture, women must be the principal agents; for as long as pride and rivalry and bigotry and prejudice, and false ideas of duty, of right, of justice, are instilled and fostered in youth, they will rarely be rooted out of the man by his own efforts. The vices of the times cannot be effectually controlled without so raising the standard of woman's education as to give right views on the subject to all who are in any way connected with the education of girls. Teachers must co-oper-

ate with parents, in order to secure the highest and best development of the mental, moral, and physical natures of the young.

Physical hygiene and mental hygiene should be made studies in every school; for until the laws connecting the operation of the mental faculties with the laws governing the operation of our physical frames are made known to us, nervous and mental disorders will continue to be developed and increased, even driving, as in Austria and Germany, many young children into committing suicide, when they have been pressed too far in competitive examinations. A thorough training in a few studies, the choice of the studies having been made in reference to future pursuits, is of much more importance to girls than a slight acquaintance with many branches of learning. The chief impediment to the better education of woman, in our time, is the superficial character of her studies.

Many men talk about women's brains as if they indorsed the cynical old-bachelor's opinion, that ideas are like beards: men only get them when they are grown up, and women never have any. There are great differences, both in girls and boys, as to their capacity to receive instruction, as well as to their ability to educate or educe their own powers; but it is in the power of every parent to give a child an object of interest in life, and the wealthy need this object far more than the poor. Writing on this subject, a journalist gives it as his opinion that half the illnesses and more than half the unhappiness in life come from the want of some active outside interest, — something to take the person out of himself (chiefly, though, out of herself), and give him things to think of beyond his own sensations, things to sympathise with beyond his own vague disappointments and shadowy desires. The spiritual barrenness of egotism and of idleness makes life a very desert, where no green thing

flourishes; which no dew from heaven refreshes, nor living water rejoices. Self-centred and uninterested, life to such a one is but a poor entertainment for the senses, and the deeper emotions and affections have no share therein. The order of the day — with all its necessary circumstances of food, and gradual wearing of the morning through the noon to evening, — and the sleep, which is only the culmination of the lethargy of the waking hours, is one long round of weariness and dissatisfaction. Like withered boughs which bear no roses, not an hour has its moment of delight, not an action has its hope of joy nor fulfilment of pleasure. The dull day creeps sluggishly from dawn to close, and not a new thought has been awakened nor a new sensation aroused. “Mariana in the Moated Grange” was not more dreary than the man or woman who has no outside interest, and whose life is bound up in self; and no prisoner ever hailed the free air of heaven with more rapturous gratitude than would such a one, if set in the way to make that interest and enlarge those boundaries: for we must never forget that many things which look like faults, and pass under the name of faults, are in reality misfortunes, — the results of conditions made for us, and not by us, and not to be broken by such energy as we possess.

In this one word, indeed, lies the heart of the matter. With energy, we make an interest for ourselves, in spite of the poverty of our circumstances; without it, opportunities of rich enjoyment pass by unutilised, and we let slip all chances for bettering our state. It is a misfortune to be born one of the passive, the negative, unenergetic, who divide the world with the active and energetic. Most things in life that are worth having at all have to be sought and pursued, if they are to be captured and held fast. Neither fortune nor pleasure knocks persistently at any man's door; but each has to be, at the least, looked for up and down the

street, and invited in, if he is to be entertained. But the unenergetic take no pains to find these radiant guests. If they do not come unbidden, they do not come at all ; and the flowers and gems borne by the sluggish stream on its bosom are left to drift into the great ocean of things now impossible because of the want of energy to seize them as they passed. The energetic, on the contrary, are of those who improve their holdings. No matter how poor the soil, how unpropitious the surroundings, they know whence to gather rich material and fertile seed for the better harvest and heavier crop. If they are of those whose circumstances preclude the need of exertion, they make some extraneous interest for which they have to work and think, and in a manner sacrifice their comforts, and break up the deadly monotony of their self-indulgence, — that monotony which kills the finer nature when indulged in without a break, and which makes the very misery of the rich.

It matters not what the interest be, if we but make one for ourselves, — from art to religion, and from philanthropy to needlework, — even if some forms are purer and nobler than others. Many people paint pictures that are caricatures, sing in voices in comparison with which tin kettles are as silver bells, write books innocent of the very elements of composition ; but all the same they have an interest which has lifted them out of the deadly dulness of their lives. If they have no higher vocation, and their powers are not capable of attaining better results, it is better for them to use them on these lower levels than not at all ; and the world benefits, at least, in so far that they are thereby rendered happier, with the consequent result of greater happiness radiated to others. If they are well endowed, they do good work in itself, and the world is the richer by the achievement.

In the early part of the nineteenth century a man of

science took his only daughter, before she was ten years of age, with him in his geological excursions, providing her with a mineral hammer and a basket, and instructing her how to classify her small collections ; and as the wife and mother was an invalid, the child grew up to look back on those days as the happiest of her childhood. At that period of her life her mother was fanatically religious, and construed Solomon's words, "Spare the rod and spoil the child," to mean that the rod must be used, even though the child did not deserve it. The husband and father interfered, and prevented this literal construction of the wise man's words. He took the daughter under his own direction. With her strong imagination and her poetic cast of mind, she might have developed a fondness for hyperbole and exaggeration had not the father formed in her habits of accuracy of statement in the most trivial things. Her love of approbation, her desire to please all around her, might have led her into wrong-doing, had not the father, line upon line, precept upon precept, instilled into her young mind that the faithful performance of duty is the Alpha and Omega of religion. He thus educated those powers of the soul which, strengthened by habit, made the hard disciplines of her after-life easier for her to bear. By continuing, under suitable teachers, her course of instruction, so as to embrace in it the lectures given at a Massachusetts academy and at Yale College, he gave the bent to an interest in life which helped to support her spirit through the severest sorrows that can befall a woman. Her imagination curbed, fancy did not intrude to rob it of its intuitive powers ; and strengthened in the course pursued for her education by the wise father, when the time came for her to do her share of the world's work for humanity, to the astonishment of those who had scoffed at her powers of imagination, at her possession of the "refined and exalted sense" (which was declared

by them, from its mere existence in her nature, to prove that she had no common sense), she came to the front, and through this gift of imagination, she stood, as Casabianca stood on the burning deck, with flames raging around her, and steered into its port a barque freighted with treasure. Where imagination is wanting, it should be cultivated. This is now generally admitted by men of learning. Maudsley says that he has never known a strong imagination that did not have its controlling element in a good judgment. But how is the imagination to be cultivated? asks a writer in "The Spectator;" continuing: That is a question which it is far easier to ask than to answer. Still, if the cultivation is to be attempted, a reply must be found, for it is obviously necessary to know the nature of what we intend to foster. Perhaps the best definition that has been given of the imagination is, that it is the creative faculty of the mind, — that function of the intelligence by which the brain moves outside the circumscribed orbit of experience, and becomes capable of construction on its own account. Imagination is co-extensive with invention. It is the faculty by which the mind leaves the plane of human experience, and builds up, stage upon stage, new phenomena of thought; some destined to remain abstractions, others to be applied to the material universe. Imagination, in a word, builds up, and then employs the ladder of thought with lightning rapidity. It seems to be leaping, though in reality it is climbing. The imaginative are coral insects, who pile cell upon cell so rapidly that we cannot follow the process, and who therefore half persuade us that they have snatched some of the "authentic fire" of Heaven, and made themselves creators indeed.

But if the imagination is ultimately the power of forming new rungs on the ladder of thought, and of forming them rapidly, we can cultivate this faculty by teaching the young

to think, and to think quickly ; while the study of logic and grammar in its highest sense — that is, considered as the machinery of thought — also develops the power of thought and the power of imagination. Philosophy and mathematics are, of course, also strong stimulants to thought, as indeed is everything which was included under the old description of the arts.

No royal road to learning having been found, we are still forced to accept the old-fashioned custom of a long, systematic course of training under instructors as the only system worth anything for the true education of either girls or boys ; but do we place as much importance upon competent teachers for the instruction of the one as for that of the other ? Even where the effort has been made, as in Boston, to make women more competent to teach by giving them a more thorough education, the scheme is said to have often proved delusive, as in the Harvard examinations. At Swarthmore College the instruction is more liberal and comprehensive, and the standard of scholarship is higher. The professor of mathematics is a woman, well known as one of the foremost mathematicians in America. There is no deficiency of means, its apparatus is of the best modern description, and the theory of the co-education of the sexes is fully carried out in practice. In 1878 a small fund was given to the University of Pennsylvania, with the condition that it should be exclusively used for the instruction of women who were preparing to become teachers. The trustees, in accepting the gift, declared that the income should be perpetually applied to enable those women (limiting the number to six) who are, or who purpose to become, teachers, to profit, "without cost to them, by the instruction which is now, or hereafter may be, given to women in the university." It would be only a proper result of this gift, if it should become the nucleus of a fund

of much larger amount, from which should flow benefits to a much larger class of women than that mentioned by the trustees; and to this end the present provost of the university, Dr. William Pepper, is laying his plans. Had the importance of the movement been comprehended by the women of Philadelphia, the fund would not have been permitted to lie twelve years, as it has done, without increase. If an effort were made among the wealthy women of the city to provide for the more thorough education of women teachers, an additional amount of ninety thousand dollars could easily be raised, to increase the number of beneficiaries to sixty pupils yearly, swelling the fund to a hundred thousand dollars. Seeing the good done, others would be prompted to make the fund still larger; and the University of Pennsylvania would become in influence as great as, or even greater than Vassar College. At present there are thirty-three women in the undergraduate classes of the university, as against seven in the post-graduate courses, — nearly five to one. It is therefore evident that the demand on the part of the young women of Philadelphia is five times as great for instruction in college courses as for post-graduate instruction. While the establishment of a graduate department for women is desirable, it would seem wise to meet a greater need; namely, the opening of college courses and the granting of degrees to women on the same terms as to men. One school in this university (biological) is now open to women, and one course (natural history) leads to a degree; but in order to debar women from this degree, they are listed as "students, not candidates for a degree."

While the faculty have by a large majority expressed themselves in favour of co-education, and the charter of the university sanctions it, there seems to be among them a spirit opposed to progressive action in this respect. If the

college courses were open equally to both sexes, large numbers of the young women of Philadelphia would take advantage of the opportunity. There are many who are not able to afford the expenses attendant upon going away from home, to Bryn Mawr, to Vassar, Wellesley, or elsewhere, and who, not fitted for a post-graduate department, desire a college training. Girls should have the same right to win the free scholarships owned by the city as have the boys of the High School and Manual Training School; and they should receive the same recognition, in the matter of degrees, as is given to our young men. This would have been acceded long before this, had those women who have contributed to university endowment made the condition that their sex should receive proper recognition. The women of Baltimore are about to open the doors of Johns Hopkins University in this way. Why should Philadelphia women show less appreciation of the needs of their sisters?

It would seem, from Dr. Stillé's paper on the Harvard examinations for women, that the Philadelphia standard or test of culture is higher even than that of Boston. "Culture," he says, "is the best-abused word in the English language, with meanings as multifarious as the localities in which the Anglo-Saxon dwells." It is rather interesting, in connection with this view of culture, to recall the incident which led to this first gift for women's higher culture and more thorough education to the Pennsylvania University, of which Dr. Stillé was then the provost. The woman who made this gift was a Massachusetts woman, who, finding society in Philadelphia utterly at variance with some of the customs of the best society in Boston and New York, and of the best society everywhere, wrote a paper entitled "Reasonable and Unreasonable Points of Etiquette." This title was changed by the editor of "Lippincott's Magazine"

(in which the paper appeared in 1873) to "Unsettled Points of Etiquette." Philadelphia newspapers took up the article. Their columns were open for "arbiters" to print such libels upon the author as they would not have dared to do had not the article been anonymous. It was as if society had let loose every one of its members "possessed of the fierce hunting instinct, the desire to pursue and run down something or somebody, the disposition to follow the furtive, — transmitted from savage ancestors, and still shared by some human beings with hounds and puppies," — as was remarked at the time. This indignity called out, from a few high-spirited citizens belonging to families possessing true culture, letters of sympathy; among them one from Provost Stillé to the husband, expressing his "disgust and indignation at the recent cowardly assaults in the newspapers."

"Mrs. Stillé and myself," he wrote, "have known Mrs. Blank for a good many years, and we have always found her in perfect sympathy with all that is true and lofty and noble. We have seen her profound devotion to good works, and we have learned to honour and reverence her. We have seen her bring around her, in social intercourse, those who were united by the common bond of culture; and we have felt that the highest charm of her hospitality was due to the genuine kindness of her heart, which was never so happy as when contributing to the enjoyment and happiness of others."

This letter, with its tribute of appreciation of the wife, so touched the husband's heart that he directed the gift to the university, — a gift which it had not entered his mind to make before, when naming the institutions that he intended to endow, in his lifetime.

All the experiences of life are sent to us, our talents given us, our wealth intrusted to us, to use for the good of humanity. The greater a man's place or power, the

greater in God's eye is the number of his creditors. We are put here to perform the microscopic task of duty hour by hour, — to form a cog, however minute, in the world's machinery. By any defalcation on the part of one, some of its movements are put out of gear. Do the duty that lies nearest to your hand, and already the next duty will have become plainer, says Carlyle.

No duty lies nearer to the women of our age who possess the necessary influence or talent or wealth, than that of helping on the work of raising public opinion to that high standard which will demand for women equal opportunities with men for education, equal rights in the protection of their property, and equal payment for their services (where the services rendered are equally skilled). Many confound education with instruction. Instruction, which is the imparting of knowledge, may or may not be educational. Education is the development of all the faculties of the human being. It is not addressed to the intellect only, as book studies are; nor to physical well-being alone, as hygiene is; nor exclusively to moral discipline, as is the highest religious teaching: it embraces all, — it must aim alike at moral, intellectual, and physical culture, or it fails in its true and complete mission. Froebel shows us where this work must begin, — beside the cradle. If there is one practical social question beyond another that Froebel's theories place in the strongest light, it is regarding the necessity of the training of all women in knowledge of the art of education; for by Nature's law — the true right divine — they must educate every generation. This involves the training of women for teachers with correct ideas and scientific conceptions as to the knowledge which education should give. As we need physiology for the scientific education of the body, so we need psychology for the scientific education of the mind. In each of the three divisions of mental educa-

tion — the intellectual, moral, and spiritual — there is one paramount object to which all others should be subservient. In intellectual education this is the training of reason to form right judgments ; in moral education, it is the discipline of the will to obey the law of duty ; in spiritual education it is the leading of the imagination to conceive, of the heart to love and worship, pure and noble ideals, finding their sum and perfection in the supreme ideal, God. The study of education as a science must include, besides physiology and psychology, the study of its dynamics, — human nature in action, as we see it in the world around us, and as it is recorded in the history of human development, through religion, science, literature, art, and legislation. Until all who are concerned in the work of practical education require teachers to be trained in their professions, as navigators are trained in theirs, will teachers be furnished with the principles of a science they have not had to discover for themselves, and with charts to guide their general course ; while to their individual judgment and acumen will be left the modifications and adaptations required by special circumstances. We have such scientific knowledge to guide us in improving our crops : these are no longer the subject of ignorant empiricism. Must we remain without any such reliable guide in the infinitely more important business of improving our human crop, of getting out of our human soil all that it can be made to yield for social and individual good ? Must every Tyro be allowed to try experiments on the most delicate and precious of materials, the human body and mind ; on the most powerful of forces, human passions and the human will, — experiments in which success or failure means virtue or vice, happiness or misery, worthy or unworthy lives, — sowing with every action a seed of good or ill, to reproduce itself in an endless series beyond all human ken ?

This science, so little thought of because it is not an exact science, resolves itself into the application of all other sciences to the production of the highest of all results; namely, the perfecting of human nature.

In China, from the day of her marriage, the wife becomes the husband's equal, can sign all documents in the name of her family, can sell and buy property, can give her children in marriage, and, with one exception, has just the same civil rights as her husband. Any honour conferred on the latter is shared equally by her, and she is entitled to wear the insignia of his rank. Women, however, cannot inherit money, and no dowries are given; hence that curse of European civilisation, a marriage for money, is unknown. Parents desire to have their children marry young, in order that they may devote the strength and the resources of youth to their families, instead of leading wild and immoral lives away from home restraints. It follows that elderly spinsters and old bachelors are almost unknown in China.

In Babylon, according to Herodotus, the maidens were all provided with husbands; but in order to do this, the most comely were put up at auction and knocked down to the highest bidder. The money thus realised was used for dowries for those who were less comely. In this way each man was provided with a wife according to his means. The objection to money marriages is the reason, no doubt, for the American father¹ not giving his daughters "dots" (or dow-

¹ A foreigner was once asked what course he should pursue if the father of the American girl whom he wished to marry did not give his consent to the marriage. He replied, "I will wait as long as I think it is my duty to wait, and if he then refuses his consent, I will marry without it, and we will live on a captain's pay." The daughter, when remonstrated with by her father, replied, "I should be much happier if I could marry to please you; but you, my dear father, do not have to live with the man whom I marry, and I must choose for

ries) when he has the means of providing for them; and herein, the children not being willing to start establishments in the simplicity with which their parents began, may be found one reason why the number of unmarried women is so largely on the increase. This state of things shows the pretentious folly of an education that leaves the daughters, if unmarried, without a competence, and without the means of earning their own livelihood.

An imperfect smattering of one or two languages, and a still more imperfect knowledge of music, are not sufficient to help a girl to better her condition. A more sensible education would provide her with more varied interests, and prepare the way for self-support, should that be necessary. Sydney Smith said: "Women are to form the characters of future men. Is that a cause why their own characters are to be broken and frittered down as they now are?" The woman who is educated with a view to earning her own means of support is the woman who, if she marries, and has children to educate, will be the best fitted to develop their characters aright. From statistics given, it would seem that the demand for teachers does not meet the supply; and some sensible women have taken the lead in opening shops, and otherwise engaging in callings that well-educated women have hitherto been deterred by false pride from entering. The following letter appeared in "The New York Herald" some years since, with the heading "Employment for Women":—

myself." The course of this foreigner was in marked contrast to that pursued by a New York man recently, who, after engaging himself to a young girl, broke his engagement because her parents wished to become better acquainted with him before they gave their consent. It has been said that no foreigners marry American girls without settlements. This father, who was so unfortunate as to have his two daughters marry abroad, made no settlement upon either of them.

TO THE EDITOR OF THE "HERALD."

DEAR SIR, — What is there for the women who have not been educated to the washtub and physical labour to do in order to earn a living? I can think of nothing that will support us. I am not the only one. My case is that of thousands. I am willing to undertake anything that will yield a means of living. The stores refuse me as a saleslady because I've had no experience; parents do not wish a teacher for their children because I've no other pupils to refer to. Can you, and will you, suggest something? The winter is before me, and I cannot apply to charities. I have moderate talent and ambition.

I've tried to get most anything before appealing to you. If you can spare space in your valuable paper for this and can suggest anything, will you do so, and accept the heartfelt thanks of one who is really anxious to procure employment, and save the city the expense of incarcerating one more

LUNATIC.

There is one word in this appeal that gives the clew to the want of success of which the writer complains. Merchants do not want *salesladies* but *saleswomen*, — women who have been trained to do what they undertake to do with spirit and energy. The word "ladies" seems to convey the idea of a helpless class; not that all ladies are helpless, but a woman applying for work should discard that word if she wishes to obtain work. She makes herself none the less a gentlewoman by doing so, while she inspires a confidence that the one who makes use of the word "lady" cannot create.

The "Herald's" writer, in commenting upon this letter, says truly, that women are at a disadvantage in the struggle for bread; that in spite of all the talk about equality of the sexes, the sexes are not in reality equal; that boys are brought up to the knowledge that they must not only make their own living, but the living of other persons — women and children — who are or may be dependent upon

them, while girls only look forward to marrying and being supported.

If Lady Morgan's advice, given so long ago, were carried out in our schools and families, this disadvantage would be greatly lessened. She thought that every girl, no matter what her rank, should be trained to some trade or profession that would render her self-supporting. Cultivate all things in moderation, but one thing in perfection, for which she has talent, no matter what it is, — drawing, music, sewing, housekeeping; let her feel this will carry her through life without dependence. Even should she never have occasion to employ her talents for her support, their exercise will bring her the keenest pleasure; for if the intellect of woman is cultivated, if she has any special gift, she will seek work, no matter what her position in the world of wealth and society. Work is the surest element of growth and happiness, and society injures itself by not recognising this great truth. The late Mrs. Henry M. Field said, in one of her addresses, that from the moment a woman supports herself, or those she loves, by her work, she ought to ascend in the social as she does in the moral scale. She is not to be pitied or patronised, but respected for her spirit of independence. With woman rests especially the power to right her own sex as to this absurd prejudice against work by working herself, when gifted with great powers, and recognising with a real sympathy the work, however humble, of other women. No woman is free from responsibility towards her own sex. All are able to bear one another's burdens and to share one another's sorrows. This is the true sisterhood of woman. However widely apart in station, they react upon each other for good or for evil. A great deal can be done towards creating sounder public opinion upon this subject, and towards helping on the time when the position of a woman will depend only on the dignity of her

life and the cultivation of her mind, as also in helping to raise the social status of female teachers by encouraging women to make teaching a profession, and to fit themselves for it by thorough training in the art of teaching. What nobler work, wrote a Philadelphia woman in 1876, can the Women's League find to interest themselves in, than that of forming an international union for improving the training and education of women of all classes, and for the establishment of bureaus in connection with some of the various branches of such a work, where women who have not been educated to any employment, but who seek work, can be assisted to find it?

It is said that the Women's League cannot agree upon a suitable field of labour; but here is a field so extended that all workers may find soil to suit them. Should any one ask, "What do women want with a higher education?" let this be the answer: "They want it because the duties allotted to women by the Creator's order require the highest mental and moral discipline; and a low-minded mother injures society at its very root in the family. They want it because, by causes beyond their control, more and more women are driven to their own exertions for support, and can have no choice in the labour-market if to their natural disadvantages be added the artificial one of want of training. They want it because we live in revolutionary times, when the old belief, the old traditions, which hedged round the lives of women in a safe and guarded path, are called in question, and women can no longer walk, like children, in leading-strings. They want it because in the fierce competition of modern society the only class left in the country possessing leisure is that of women supported in easy circumstances by husband or father; and it is to this class we must look for the maintenance of cultivated and refined customs, of the value and pursuit of art for their own sakes, which can

alone save society from degenerating into a huge monopoly for making money, and gratifying the love of sensual tastes. Finally, they want it because they, like men, were created in the image of God, and to develop and perfect that divine element within them is their right and their duty."

The movement on foot to insure the admission of women to the Johns Hopkins Medical School has brought to light some interesting facts in regard to the education of women as physicians. In this field of women's work the demand is greater than the supply, according to good authority. There are in this country twenty-five hundred women earning a generous living as members of the medical profession. Thirteen of our States have appointed women as doctors in insane asylums, State reformatories, and other public institutions of which women are inmates; and other States are following their example. Another and very pleasing fact has been developed of late; and that is, that the best and broadest-minded members of the medical profession offer no opposition to this innovation, and on the list of the committees of our different large cities, formed to raise the asked-for fund of a hundred thousand dollars, will be found the names of wives of some of the most prominent physicians.

Another opening for women is house architecture. No one knows so well as a woman the advantages and disadvantages of the arrangements of the interior of houses. The hundred little things thought trivial by a man, are by a woman known to be important. She knows the steps it saves to have the storeroom in the right place; the inconvenience of having her linen-closet without a window to light it, though it be but a small circular one, opening from a well-lighted bath or dressing room. A house, no matter how exquisite in ornamental details, may be made dark and dismal for want of proper forethought in its plan. It is

easy to light dark closets from the rooms that adjoin them ; but when the skylight has been wrongly constructed, it is not easy to light dark halls and staircases. For lack of forethought in an architect, one of the most beautiful homes that he built was wanting in the first requisites for cheerfulness, comfort, and convenience. A window had to be cut on the first flight of stairs, which was as dark as an underground passage in one part. A hot-air pipe passed through the wine-cellar. The enormous plate-glass windows would have required machinery to move them without breaking the chains ; and consequently, until each plate was cut in two, they were always out of repair. The metal grooves of the sliding doors were placed below instead of above ; and visitors invariably stumbled over them, even if the inmates of the house ever escaped. With four furnace fires in full blast, the house could not be kept comfortably warm, in the coldest weather, without closing the doors of the picture-gallery and billiard-room. The rooms which were to have been decorated to correspond to the furniture and hangings (Louis XVI., Louis XIII., and Greek the samples of stuff sent), were all in one architectural style, with no attempt to conform to the orders given. But the crowning error was in the position of the house. After the plan of building had been decided upon, which was a copy of a Boston residence, the wife of the owner of the site purchased an adjoining lot in order to have a southern exposure for the grounds, and to prevent the possibility of a wall being built up against the dining-room windows. Returning from abroad, she found that her forethought had been of no avail. The house was built with the lot on the north, and no way of entering it save from the street or from the stable ground. "How do you like your new house?" she was asked. The reply was, "I feel as a woman would feel who had ordered a comfortable home costume, and had received a ball dress."

When a man yields to his wife in the choice of an architect, giving up his preferences for one of more experience, the wife has a right to expect from the architect as faithful attention to her wishes in her absence as if she had been on the spot to see that they were carried out; and not leave to carpenters the selection of tiles for which shades of various colours had been sent,—nor decorations made à *fantaisie* when styles of certain periods had been ordered. Think of a library for which furniture and hangings had been commanded as purely Greek as they could be made, containing a fireplace in carved wood, reaching up to the ceiling, better suited for an English baronial hall! Of course, the Greek furniture was countermanded by cable despatch to Paris, where it had been ordered. The architect, in expressing his surprise at the evident disappointment of the wife, said, “I wonder that you do not like it. Every one who has seen it admires it very much.” The only expression which the wife gave to the intense annoyance occasioned by this interference with her plans was manifested in the question she put in reply: “Did you, as the architect, construct your plans to please every one or to please me?” “Oh, anything that you do not like I can change to please you,” was the answer. “No, I will have nothing changed. I do not wish to have my husband troubled about any increase in the expense.” “But I can make out the bills in a way that he will never know of the increased expense,” was the answer. The wife looked her surprise, but said nothing; and the architect continued, “Did you never hear of the sea-captain who rendered an account one item of which was for a pair of trousers? ‘No,’ said the ship-owner, ‘I can’t pay for your trousers;’ and he scratched the item out. The next time the ship came in, the captain’s bill was looked over, and pronounced all right. ‘No trousers here,’ said the ship-owner. ‘Yes, yes, they are there, but you can’t find ’em,’ chuckled the captain.”

Mrs. Clarence Beebee, M.D., in her lecture before the Young Women's Christian Association in New York in the spring of 1890, impressed upon its members that there is one thing needful, and that is, not so much to make a living as to make a life; that conscience must direct every step of the process, or somewhere the work will fail. Faithfulness in that which is least always marks the soul capable of higher honours. Nothing makes the "open sesame" of Ambition's gate for man or woman but the faithful work of a brave spirit, a resolute will, a hopeful heart, and an abiding faith; for, after all, the victory that overcomes the world is an abiding faith.

Dr. Greer, in advocating the enlargement of woman's sphere of labour, pays this tribute to Christianity, to women, and to our country: "Women have always made the best martyrs. They suffer more cheerfully than men. In the olden time, when Christians were martyred, the men often surrendered their faith rather than be tortured; the women never,—they always sang while the lion was eating. In the old Pagan world women had no place. Christ made her free. There is no civilisation worth the name outside of Christianity. The Christian dispensation elevated woman, and recognised her as having equal rights with men. For two thousand years it has been working to bring humanity up to the level where no distinction is made between the rights and liberty of all human beings. For this work the process was so hard and slow in old civilisations, that, had not the continent of America been kept in reserve, there could not have been such progress made since God planted here a vigorous people to change the wilderness into a paradise. Our republic was founded on labour, established in industry. Its superb superstructure which we enjoy, its magnificent temple of opportunity, is the finest tribute that the world has ever had to the value and the dignity of labour."

These eloquent words should inspire women to make themselves worthy of their increased privileges by doing all that lies in their power to obliterate the mistaken notion that a woman demeans herself by labour; that to be a gentlewoman, she must lead an aimless, useless life. Our ways and our habits have been so gradually altered by increased civilisation and increased prosperity, that there is no longer the opportunity for women of wealth to perform such household duties as did our ancestors; but can it be maintained that women of leisure have no duties to perform, in their families or in the world, that require a more thorough education than they now receive?—the only large class, in the fierce competition of modern life, who can afford to pursue knowledge for its own sake, and add to the store of scientific truths, on which all our moral, economical, and sanitary arrangements should be based (if we are to build up a righteous and healthy national life). Who can help to do the unpaid work of society, who can assist the progress of civilisation by diffusing true ideas of the aims of life, and a genuine love of what is really lovely, so well as that class of women who are above the wants and labour of money-getting? Until the women of our country are so educated as to give a different tone to home life, to the habits and associations of childhood, to the pleasures of youth, and the calmer enjoyments of domestic companionship, the instruction of the men of a nation can be only mechanical. If the beauty of culture, and its bearing on the whole moral and intellectual nature, were better understood, the profession of teaching would be more honoured; and no pains or expense would be spared in communities to give instructors a longer and more thorough training in their duties. Instead of instilling into the minds of young girls, as is so often done now by their governesses or unwise mothers, that they are to be wives or nothing, above and before all, they

should be instructed that they are to be women, whose character will be of their own making, and whose happiness is in their own keeping. Every girl ought to be taught, says Mrs. Craik, that a hasty, loveless union fastens upon her as much dishonour as one of those connections which omit the legal ceremony. External circumstances, over which we have no control, have forced a much larger number of women than formerly to provide for themselves. This state of things has given a fresh impetus to the desire for improvement among many who realise that women are unfit for the work which has become a necessity to so many of them, unless they are better instructed. As soon as a woman begins to compete with a man for a position, she knows that she must make herself as competent to fill it as he is, in order to succeed, or she must take lower wages for her work. Then the lower motive of gain comes in; and this motive will act beneficially in preparing the way for success, as well as for truer and wider views. "We are doing a great work," said Professor Maria Mitchell, "if some few thoughtless or unreflecting women are awakened to higher ambitions and braver efforts." The importance of this work will be increased in proportion as it directs attention from the accidents of life, as to worldly position and advantages, to its inherent dignity, and to the claims of social brotherhood or the claims of humanity. Outward goods must be apportioned unequally, or there would be no outward goods to apportion, says Mallock; but you who have the larger share of these are bound to do something for those who have the less.

This should be taught at home, in schools, and everywhere where instruction is given, as religiously as the Catechism and the Ten Commandments. No education is thorough that does not bestow this instruction. If parents set aside ever so little as a weekly allowance of spending-money for

each of their children, instructing them to give one tenth to the poor, to set down in their account-books all that they spend and what it is spent for, orderly habits will be formed which will shape the character for life. Habits are stronger than principles with the young: silken ties at first, they harden into bands of steel. Abstract principles are forgotten in a day: every year strengthens a good habit. Tell a child that if all the wealth of the world were to be divided between all its inhabitants, we would all starve (unless, as would be the case, the most intelligent and skilful would soon acquire more than his allotted share), and that therefore those who have the most must set aside, as stewards of God, a certain portion of their possessions for those who have less, and he will form the habit of giving according to his means, and not with that impulsive generosity which leads one to run in debt in order to enjoy the luxury of giving. The foundation will be laid for life, of giving with judgment; and no after-influence will be able to efface the idea, thus implanted, that he has to do his share in lightening the sufferings of the poor and needy. All education is superficial that does not include instruction as to the performance of our relative duties; but how few there are who are competent to give this instruction, even in the home circle! thus proving the need of more thorough education of teachers, that they may instil correct principles, and form habits which mould character for time and for eternity. Said a wise and good man, "Give me the first ten years, for the training of a child, in school-life. It is worth more than all the experience it can gain in after life." The teacher has the best use of these first years in which to shape the mind and character; but few realise the responsibility respecting these things which rests with teachers, when parents are not themselves fitted for the proper performance of their duties. Principles have been compared to the polar star of life, by

which its barque is steered into its haven ; good habits, to the sheet-anchor of that barque, in the driving gales of temptation and the storms of passion. While on a lee shore, the sight of the cynosure to point out the course will not save the barque : strong ground-tackle is the only thing to withstand the tempest driving her to destruction.

“The Gods in bounty work up storms about us
That give mankind occasion to exert
Their hidden strength, and throw out into practice
Virtues that shun the day and lie concealed,
In the smooth seasons and the calms of life.”

Quarles wrote : “ Education is a mental railway, beginning at birth, and running on to eternity. No hand can lay it in the right direction but the hand of a mother.” A greater truth was never uttered ; but the mother must be skilled in her work, and after-influences must be in the main true and good, or the train will run off the track.

An American journalist who sees that the chief impediment to the better education of woman lies in the superficial character of her studies, says that in order to promote this desirable end, there is nothing so much needed as thoroughness. In the two, three, or four years commonly devoted to the higher branches, she is rapidly led through a maze of languages, mathematics, sciences, philosophy, history, literature, and accomplishments that a lifetime would be too short to apprehend. If conscientious, perhaps her health breaks down under the constant strain, and then we hear the cry of the physical incapacity of the sex for mental labour. In any case, her mind is left with an inextricable tangle of confused knowledge, which she can neither classify nor remember ; and her mental powers, taxed but not disciplined, are unable to cope with subjects of deep thought or of practical importance. Education, to be worthy of the name, necessitates time, labour, patience, system ; and those

who crave its privileges must pay its price. It is far better to learn a few things thoroughly than many superficially, not only for the worth of the knowledge thus obtained, but still more for the mental development that ensues. Whatever differences of opinion may exist upon the point of woman's employments, there is at length an entire unanimity in regard to her right to the best and highest education that her abilities and circumstances will enable her to obtain. In the thirteenth century the proper education of women was defined by a European writer as "knowing how to pray to God, to love man, to knit, and to sew;" and for several centuries scarcely more than reading, writing, and accomplishments were added to the list. Now many of the best colleges in the land have opened their doors to woman, and we are able to look forward to a time when, in fact as well as in name, her educational advantages shall be established on as solid a basis as that of man. On this subject of thorough education for girls, Mrs. Leslie writes: "The more careful and thorough training of young women in those branches of study that occupy their school years is coming to be considered of the highest importance. A thorough training in a few studies is of more importance than a slight acquaintance with many. With young men, professional and business life in later years keep alive certain systematic habits of mental discipline which the desultory life of most women forbids, so that if she has not in youth acquired mental training in precision and accuracy, and thoroughness of knowledge (as far as she has pursued her studies), she is hardly likely to acquire them later; and the want of them will be felt not only by herself, but by all who are dependent upon her for daily comfort or guidance under instruction or stimulus. Who constitute the excellent housekeepers, the careful mothers, the sisters and wives? Who make up the list of wise and patient philanthropists among women?

Who give the zest to our social life? Surely the answer will come from all sides, 'The women of highly cultivated intellects, without which even warm hearts and good intentions are but partial influences.'

Under the heading of "Superfluous Women," a writer in "The Miner's Journal" says that the census returns prove beyond a doubt that there is a much larger number of women than men upon the earth. Mrs. Livermore states that there are three times as many marriageable females as males. If this be true, and we have no reason to doubt it, it follows as a matter of course that a larger number of the female sex are doomed to live out their days in single blessedness. Whether this is loss or gain to them, we leave it to others to determine. At this moment we are only concerned with reference to that portion of the sex who under different circumstances might be useful as well as ornamental, but are actually superfluous. Marriage is now of comparatively rare occurrence. The revenue of clergymen and publishers attests this fact. This may be accounted for in a measure by the inability of many of our young men to provide for the support of a wife, even if a desirable one could be secured. But there is a reason which overshadows this. The extravagance among all classes resulting from the ease with which money was acquired during the Rebellion, and since by speculation of one kind or another, is undoubtedly at the bottom of this mischief. The average young lady has now no idea of beginning her married life in the humble way her mother did. She gives a wide berth to the young man without means save that which his industry and talents may command, and in many instances vainly awaits the appearance of one whose wealth will guarantee her immunity from the care and drudgery of married life. The long list of old maids is fearfully enlarged by additions from this class in times such as are upon us at present. Once in

the list, a woman of this character becomes superfluous. Her life is a blank. Were she to take the wings of the morning, and fly to the uttermost parts of the universe, and take the superfluous young men with her, she nor they would scarcely be missed, but very soon forgotten; and the world would jog along as smoothly as if they never had an existence. Capable of the highest attainments, with the requisite germs for a grand career of usefulness, she passes by her opportunities of training thoroughly for some branch of labour, for which she should be able to fit herself; and all is sacrificed to the senseless idea that a woman must be supported, instead of supporting herself. The education of the girl should be just as thorough as that of her brother, up to the time of leaving school. Let the teacher, if not the parent, inspire in her charge an ambition to attain that degree of proficiency in her studies which will enable her to pass the same examination that her brother would have to pass before entering upon a collegiate course; and even if pursued no further, she will at least have laid that solid corner-stone for the building-up of a worthy life which will enable her to be the companion and counsellor of her husband, and the developer of the germs of human character intrusted to her charge, should she marry.

No fondest father's fondest care, says Landor, can so fashion the infant's heart as can a mother's judicious love; but the father has it in his power too often to weaken the mother's influence, and, under unfortuitous circumstances, to make her "fashioning" of the heart of no avail. This corner-stone of thorough education once laid, as far as the mother's and the teacher's influence can carry it, and the work of self-education begins. Should reverses of fortune come later in life, and the woman so carefully nurtured be suddenly thrown upon her own resources, obliged to fight single-handed the terrible battle of life without husband or

son to stand by her, she will find herself at less disadvantage in her struggles with the world.

A solemn responsibility, wrote Clara Moreton in 1877, lies in the hands of every woman, — greater now than in any previous age, because of the greater light that science has thrown upon the duties of parents to their offspring. The physical, moral, and intellectual health of future generations will depend entirely upon the use that is made of this knowledge by parents in the fulfilment of their duties.

In the now dawning light of science in regard to laws of heredity, woman's sphere is extending far beyond moral development in the exercise of her duties, commencing before the child to whom she gives birth is laid in her arms. The evolution of the human race has passed from the physiological into the psychological field, says Nisbet ; and it is in the latter alone, henceforward, that progress may be looked for. Progress does not proceed from above downward, but from below upward. Women, more than men, possess the power to hasten on the time when scientific religion will be the religion of the world, — the time when a correct idea of true piety will prevail, and the desire to be good, true, honest, virtuous, and upright, loving our neighbors as ourselves, helping our fellowmen along the rugged road of life, simply from a love of doing these things for their own sake, and not because we fear eternal torture in hell, and hope for a reward of golden crowns in heaven.

The Bishop of Manchester, in his address on the higher education of women, said that to oppose the development of the highest mental and moral faculties of women is nothing less than a striving against the providence of God. Why are these faculties given to women, if they are not to receive their highest development ? Such development will make women better wives and mothers. The higher the education, the more is the usefulness and the happiness of the individual promoted.

The Rev. Dr. Potter, in one of his sermons, recognising the blessedness of home life for all who are happily married, exposes the cruel irony of the constantly reiterated assertion that woman's sphere is the home ; admitting that the stereotyped words about " preparing for wifehood and for motherhood " ignore the hard fact that, from changes in social and industrial life, there are many thousands in this age to whom a home, in the accepted sense of the word, is as impossible as a *château en Espagne*. Only a stern struggle in life is possible for those who must make their own way ; and for this reason alone, women, like men, should follow the universal law, and train thoroughly for whatever branch of labour they select, or whatever avocation they pursue. They cannot intrap success : they must earn it. Unless we claim that men are a superior caste, whose vocation must not be profaned by the entrance upon them of women, there is really no option for us but to proclaim the freedom of labour, and to contend for that freedom until it shall become complete and universal. The obvious conclusion is, that girls, as well as boys, should be prepared for self-support through some industry compatible with self-respect. Where circumstances push a woman out into the centres of activity, says Mrs. Beebee, even into an arena where the contest is the hottest, nothing can harm her fine spirit ; no torture can bruise it to its injury, if she guards it with reserve, gentleness, and purity.

Most of the professions are at present overcrowded, leaving only one in which more women are needed ; and this is the one of all others that they are by nature, under proper education and training, best adapted for, — the art of healing. Years ago Charles Reade said that the opening to woman of the study and practice of medicine, under the safeguard of a legalised staff public examination, will be to rise in respect for human rights to the level of European

nations, who do not brag about just freedom half as loud as we do, and to respect the constitutional rights of many million citizens, who all pay the taxes like men, and by the contract with the State implied in that payment buy the clear human right they have yet to go down on their knees for. It will also import into medical science a new and less theoretical, but cautious, teachable, observant kind of intellect; it will give the larger half of the nation an honourable ambition and an honourable pursuit, towards which their hearts and instincts are bent by nature itself; it will tend to elevate this whole sex, and its young children, male as well as female, and so will advance the civilisation of the world, which in ages past, in our own day, and in all time, hath and doth and will keep step exactly with the progress of woman toward mental equality with man.

The woman who has endured the mental torture of having a daughter, while in the delirium of puerperal fever, removed from her devoted care and placed in a hospital for the insane, cannot fail to comprehend the need that exists for women physicians.

Mothers whose daughters or sons have been brought to the verge of the grave by the ignorance of medical men, and wives whose husbands have been the victims of malpractice, will not fold their talents in a napkin, if God has given them any to use in His service, but will devote them to making known the fallacies existing in the medical profession; and the slavish fear of those doctors who would prefer to risk the life of a patient rather than oppose the one who employed them.

Can it be credited that physicians could anywhere be found so wanting in a sense of duty, of their accountability to God, and their own consciences, as to say that a patient, if the wife of a poor man, would have a better chance of recovery than would the wife of one whose position was so exalted that they could not cross him in his require-

ments? In no country where women are not considered inferior to men, and made by law subservient to them, could the welfare of a patient be so disregarded. The poet Moore thus described such medical practice :—

“ We must cheat the most,
Work the best miracles, wrap nonsense round
In pomp and darkness, till it seems profound ;
Play on the hopes, the terrors, of mankind,
With changeful skill ;
While Reason, like a grave-faced mummy, stands
With her arms swathed in hieroglyphic bands.”

But the blood of martyrs is not, never was, and never will be shed in vain. From the unparalleled experiences, the unexampled sorrows, the prolonged tortures, which this mother was subjected to by men of the medical profession, will spring the Phoenix, bearing healing on its wings to many hopeless sufferers who now know nothing as yet of the approaching era, when the finer forces of Nature will replace the deadly drugs which paralyse her recuperative powers, leaving them disordered or diseased beyond the hope of restoration. The century is nearing its end in which an honest physician, the late Sir William Knighton, said : “ Medicine seems to be one of those ill-fated arts whose improvement bears no proportion to its antiquity.” The great success of quacks in England, said Adam Smith, has been altogether owing to the real quackery of the regular physicians ; but we cannot expect professors of this art, in the mass, to differ from the herd of mankind who, as Hazlitt says, generally stick to and support an opinion as long as it supports them. The ancients endeavoured to elevate physic to the dignity of a science, but failed ; the moderns, with more success, have done their best to reduce it to the level of a trade. Until the terrible system of collusion which now prevails under the name of a “ good understanding

among the orthodox branches of the profession " be exposed, the medical art must continue to be a source of destruction to the many, and such medical men a horror to the discerning few. Rousseau showed his distrust of the entire faculty when he said, "Science which instructs you, and physic which cures you, are both alike excellent ; but science which misleads, and physic which destroys, are equally miserable. Teach us how to distinguish them." Lord Byron held similar opinions. Writing to a friend details of an illness, he tells him, "By the blessing of barley-water, and refusing to see my physician, I recovered." When compelled by a friend or relative at a future day to adopt a more orthodox line of conduct, under a precisely similar attack, he fell a victim to the fallacy of the medical art as taught in the schools, — an art which it is said has killed more in number than war, pestilence, and famine combined ; for it is true that "the science of medicine is founded on conjecture, and improved by murder." Not that the science is incomprehensible or deceptive throughout, but many of its professors have neglected to make themselves acquainted with the true principles on which remedies act ; and they know as little of the true nature of the diseases whose treatment they so boldly undertake. Almost all the standard remedies may stimulate or paralyse, cause or cure, ameliorate or aggravate, in any given case of disease, according to the nervous organisation of the patient, or the dose of the substance prescribed. The late Professor Gregory said that ninety-nine out of one hundred medical facts are medical lies, and that medical doctrines are for the most part little better than stark-staring nonsense. Yet, in the face of these acknowledged facts, a Swedish judge travelled from Sweden to Austria to take an invalid daughter from under her mother's care, on the ground that the mother was going to employ a physician (one, too, who had his orthodox diploma) to

experiment on the invalid with blue light; and despite the testimony from some of the best-known English and French alienist experts in behalf of the mother's judicious care of the patient, the daughter was for two years deprived of the mother, — to whom she had clung, begging her not to leave her, — and thrown back into a state of dementia from confinement with the noisy insane. She had as her sole companion day and night, when in her own apartment, a Swedish servant-girl who could not read nor write. Her room was not even entered for weeks at a time by the lady under whose charge the Swedish guardian had placed his ward. The brougham given by the mother for her daughter's use was taken out for the invalid but three times during the patient's stay. No great good is ever accomplished in this world without great suffering; and from this barbarous outrage on an American mother's legal and maternal rights, some great good will yet be born for humanity.

It is experiences like these which, shutting the house-door upon women of sensitive spirits, push them into God's fields to work for Him. No greater work can woman or man do than to take up the problem of the rapid growth of nervous disorders with a view to studying them as parts of a great whole and in relation to each other; for, as Dr. Beard has said, all the diseases of the nervous system are members one of another, and should be so studied. The subject of insanity is greater than all institutions, public or private, that have been organised to meet this great and growing evil. Lord Rosebery has pointed out how fast mental disorders of one form or another are increasing in London. This is the penalty of civilisation, he says; but experience and history both teach us that evils do not increase without bringing some form of compensation or alleviation with them. The wants of the world are supplied as they arise; slowly, it is true, but God never hurries. Says Dr. Beard: "All the dis-

eases of the brain and the nerve system, by whatsoever names known, are related to each other, run into each other, and take each other's places. The man who only knows insanity does not know even that. . . . Asylums are to the general subject of insanity what hospitals in war are to the great battles going on in the front: they but receive those who have fallen in the ranks, and are to keep in the rear, while the lines of battle are far in advance and outside of them. More and more I am persuaded, in the study of my cases of neurasthenia, or nervous exhaustion and allied states, that insanity in the parent or grandparent may appear in the offspring near or remote, not as insanity, but in some milder form of neurosis, of which neurasthenia is a type and centre. I have thought that in this way one of the problems of insanity is solving itself; that there is a tendency to self-cure running through the generations, perhaps with increasing mildness of nerve-trouble in the place of increasing severity; and that possibly in some families there would be in the next generation less nervousness than now."

In no department of woman's work is the need of efficient help so great as in that of attendance upon those who are mentally disordered. Here, indeed, says Dr. Maudsley, lies the real difficulty in the treatment of insanity; namely, to obtain as attendants persons who are fitted for so trying and responsible an employment. It is not a question of money only; for money cannot buy the gentleness, the firmness, the patience under infinite irritation, the willingness to do without a sign of reluctance or disquiet the most disagreeable offices, the self-restraint that is almost more than human, which are the ideal qualities of a good attendant. As has been said, women are particularly well fitted for nurses, and equally well for physicians, especially among the poor. Between the poor women of the tenements' and the busy medical man, who is always in a hurry, there is a great gulf

fixed. It has been said that maternity makes all women sisters. To the woman who knows and will give helpful advice, the most hopeless, stolid mothers will listen with attention, and even happiness. All earnest women who possess well-trained minds have an instinct for reform, unearthing forgotten things, giving time and attention to wearisome details, which men have neither the patience nor the inclination, and perhaps not the ability, to undertake in serious part.

Under the heading "Occupations for Women," in the "Vienna Weekly News," these statistics were given :—

"Women's fingers are particularly adapted to the working of type-writers ; and we should say that women are likely to become even greater adepts in this particular line of industry than men. There are said to be already five thousand earning their living at type-writing in London ; and how many more there may be in the large provincial centres is more than we can say. They would probably have to be counted by the thousand, if their numbers could be told at all.

"It is pretty well understood, too, by this time, that young women are mainly employed in the telephone stations in preference to men, while the engagement of women in various branches of post-office work has received a great impetus of late years. They are also beginning to gain a good footing in the working of our railways ; indeed, the female clerk is rapidly becoming so established an institution in the country that some masculine grumblers have been predicting lately a reversal of the present conditions of daily life ; the husband having to stay at home to attend to the domestic duties, while the wife goes to office or counting-house to earn the needful supplies for the family exchequer.

"Then there is the lady commercial traveller, who, it is found, cannot be sent off by the retail shop-keeper quite so unceremoniously as a person of the opposite sex. Lady guides have already become quite a noteworthy phase in London life, although, as such, they have been in existence so very short a time. They most decidedly supply a long-felt want, and their

sphere of usefulness is one that meets with steadily increasing appreciation.

"Women are making headway as doctors in England as well as in other countries. In New York there is a medical association in existence which consists entirely of women. Russian women, too, have shown a great partiality for the medical profession as a means of gaining a livelihood.

"In 1872 there was a female medical school established in St. Petersburg, and this was extensively patronised; while requests for women doctors were continually received from all parts of the Russian Empire. In 1882, however, the school was abolished, owing, it is believed, to an idea on the part of the authorities that the students were becoming not only doctors, but Nihilists as well. A large number of Russian women have also pursued their medical studies in Switzerland since the year 1864.

"We may mention, too, that Madame Rosa Kerschbaum, who has taken the degree of doctor of medicine at a Swiss university, has been authorised by special imperial decree to conduct a hospital for eye-diseases at Salzburg, this being the first case of a woman physician being admitted to medical practice in Austria.

"Then there is the lady journalist, who must not be left out of account. Women with a talent for writing are beginning to find that they can do better than stop at home to turn out three-volume novels (the success of which would be altogether doubtful), and become professional journalists instead. The 'Pall Mall Gazette' has a lady reporter and interviewer who has done some excellent work for that paper.

"Mrs. Crawford, the 'Daily News' correspondent at Paris, ranks almost as a celebrity in that city; whilst if it be true, as recently stated, that 'Madge' gets a salary of £500 a year for the letter she supplies to 'Truth' every week, then all we can say is that she has good reason for self-congratulation.

"There are many women who depend for their income on writing for London or provincial papers; the idea of supplying even the ordinary newspapers with contributions specially interesting to ladies (who are not likely to care much for commercial news, political speeches, and parliamentary reports) being one that is rapidly spreading among newspaper editors who really

understand what the public want.¹ Whilst on this point, we may add that a considerable number of the shorthand writers in the Finland Parliament are women, and that at the Helsingfors University there are several well-attended classes for teaching stenography to the fair sex, the students being chiefly ladies and girls belonging to the well-to-do classes.

"It is worth noting, also, that women are specially distinguishing themselves in America as inventors. Among the patents recently applied for at the Washington office are a number by members of the fair sex, who are not inclined to let men have it all their own way in the discovery of new ideas.

"New York can also boast of a young lady who makes a comfortable living out of going round to people's houses to trim their lamps; and of another who 'puts you into mourning,' seeing to everything in the way of dresses, bonnets, cards, note-paper, and other things which it is presumed the distressed relatives are hardly in a fit state of mind to look after for themselves.

"Still another specialty is that of the young lady who devotes herself to arranging the flowers on the table at fashionable dinner-parties. Others will go out on similar occasions to superintend the cooking. We have read of two ladies who, connected with one of the best families in Scotland, became poor, and, rather than take to the life of governesses, studied well the art of cookery, and acquired quite a comfortable competence by the engagements they had, to look after the preparation of the dinner on festive occasions in private houses in London.

"Whether or not the fact has any direct bearing on the question of occupations for women, we will not attempt to say; but it is worth while pointing out that there were 108 women students at the University of Paris last year, divided among the different nationalities as follows: Russian, 83; English, 11; French, 7; American, 3; Austrian, 2; Roumanian, 1; Turk, 1. We have no information before us to show what subjects these 108 women took up; but it may be presumed that a proportion of them, at

¹ One of these women journalists gave proof recently of deficiencies in education by recommending some nostrum as an "excellent specific to remove the mucous membrane"!

least, were studying with the ulterior motive of being able to earn a living for themselves at some profession or other.

"As further evidence of the variety of occupations which women undertake, we have extracted from the official statistics the following figures as to the number of women employed in Switzerland in the particular departments of labour mentioned: shoemakers, 1,962; barbers and hairdressers, 238; building and house-construction, 2,017; printing, in its various branches, 908; textile industries, 103,452; machinery and tool-making, 15,500; banking and agency business, 148; street-making and water supply, 36; postal, telephone, and telegraph service, 1,165; shipping and timber rafts, 31; legal occupations, 448; art, 818; nursing, 2,283; and day labourers, 4,300."

Dr. Talmage expresses his willingness to throw open to woman every opportunity, from the telegraph office to the pulpit. He says that it is easy for men to sit with embroidered slippers and write heartless articles about women's wages, when the real story of her endeavour is written in tears and blood. "May God," he says, "put into my hand the bitter cold cup of privation, and make me live in a windowless hut for shelter for many years, rather than after I am dead there should go out from my home into the pitiless world a woman's arm to fight the Gettysburg, the Austerlitz, the Waterloo. And yet how many women there are sitting between the rock of bereavement on the one side, and the rock of destitution on the other, — Bozez and Seneh, — interlocking their shadows, and dropping them upon her miserable way! What are such women to do? Somehow let them climb up into the heights of the glorious promises. O ye sewing-women, on starving wages! O ye widows, thrown out from a once bountiful home, and ye female teachers kept on niggardly stipends! O ye despairing women, seeking for work, wandering along the docks, thinking to throw yourselves into the East River last night! O ye women of weak nerves and aching sides and short breath

and broken heart! ye need something more than human sympathy: ye need the sympathy of God. Climb up into His arms."

The time has gone by in which men declaim against strong-minded women, in which women are taught that labour demeans them; and the time is approaching in which men will be brought to see that if our race is to be improved, our women must be more thoroughly educated than they have as yet had the opportunity of being.

The position of woman in life, in the family, and in the church, tends constantly to cultivate her emotional nature at the expense of her intellectual and physical natures. What is needed most are colleges for women which shall discipline the mind, and train them for instructors, instead of fitting them for some specialty. In order to give a college education to girls such as will enable them to make their way in the world on an equal footing with boys, their mental training must be identical. Elective studies are a popular and attractive feature in education; but they ought to be taken up after the mind has been thoroughly disciplined by years of collegiate training, and not before. We are told that if elective studies are permitted to take the place of general mental discipline in any college course, such a course will prove to be only a delusion and a snare. Every thoughtful person must be aware how pernicious it is for our medical schools to permit men to enter those schools before they have been thoroughly grounded in the general principles to be derived from college training, and then, after they have pretended to study for two years, to turn them loose upon the community as medical practitioners; the result being deaths by the score, that might have been averted with ordinary knowledge. Like reasoning applies to women. Nothing can take the place of severe mental discipline; and especially is it necessary, in this modern age of unphilo-

sophic push and scramble, to avoid specialties or elective studies. It is also necessary that the instructors of women should confine themselves to the old-fashioned methods of training and disciplining the minds and character of students. They may feel assured that not until this is done will women be able to hold their own in practical life, and shed lustre on their Alma Mater by their success, in competition with persons not so thoroughly trained. Our present mode of education of women does not develop strong natures: these are the gift of Nature. Women with weak natures, who, because weak, have the misfortune to be what is called amiable, not "aimable" (which is lovable), have no escape from the tyranny of men of their family who are bullies by nature; but quite often these women of weak natures are shrewish. If so, the men have their clubs as a resource, or they can fly for relief to their offices. The woman who possesses a strong nature is never a shrew. She can take refuge in herself: her resources are never exhausted. The power which education confers on a woman bestows similar advantages.

When women receive equal opportunities with men for education, there will be fewer shrews, fewer weak natures, and fewer nervous, morbid, hysterical wives and mothers. Until this time arrives, women must not expect to command equal payment with men for their services as instructors. The Philadelphia "Saturday Review" has taken a noble stand in reference to the injustice shown to women by their employers, where their services are equally skilled or efficient with those of men. On this subject its editor says: "There is not another movement that deserves more immediate attention from the thoughtful than the present status of woman in our American social system. It is a problem which has been with us always, but it is only with the late labour advances that it has been brought out into bold re-

lief. When men were in the pastoral stage devoted chiefly to grazing, soil-tilling, and kindred industries, there was work, and plenty of it, for the female half of the population in cellar, kitchen, and farmyard. Now that with the increase of population the people have collected in cities, and have in great part transferred their energies to manufacturing and commercial pursuits, there are large bodies of women thrown on the labour market which cannot and will not be provided for at the occupations of their ancestors. We have in this age herds of women and girls packed together in factories, at the looms, and at every stage of manufacturing process from rag-sorting to the last stitch that makes the fabric fit for market. They stand in stores from day-break to sunset, tend counter, and fill every laborious and illly paid position in the range of labour. Employers know that none can do their work so well, yet meanly enough hire them at wages such as the raggedest street-urchin would scarcely accept. No man in the big State of Pennsylvania would work his life out at such scandalously cheap prices. If all the women could stop work to-day, and still be assured of a temporary living, and men were called to fill their places at such starvation rates of remuneration, the roof of the Capitol building would be blown into the Atlantic Ocean with a charge of dynamite before the first week was out. There would be such a reign of mob violence, socialistic turmoil, and anarchy as the world has never seen since the days of a century ago in the streets of Paris. This musty, mouldy, old rule of society which grants woman unequal status in the industrial world, and permits her to do a man's work for bootblack's wages, is a disgrace to our boasted civilisation. The employer may say that she is not worth any more, because he can get other women at the same price. So he can. The cynic may say that woman is not strong enough to cope with man, and that she is an inferior hand

at the work that he would otherwise do. Every honest employer of labour knows that this is not true. Who can question her endurance and equal adaptability, even under the disadvantageous circumstances of such tools, machines, and workshops that men would scorn and strike against with all the vigour of their labour-unions? What nerve, or strength of limb or muscle, that man claims can compare with the stubborn spirit that keeps her in the dust and grime of a factory for ten or twelve hours a day, or even that keeps her on foot from morning till night with a yardstick. And yet what are you going to do with your women? They are denied other occupations than those that men will not follow. They are paid wages that no man would accept without a resort to cobblestone and bayonet. They are jammed into sheds and rickety tinder-boxes without any of those industrial comforts that put a smile on Labour's stern brow. They are exposed to vice and disease, that break up family relations and make the race nomadic, corrupt, and criminal. There is a time not many years away when there will have to be some general recognition of the equality of sex, when women and men will get equal wages for equal work, and when they will each have the force within themselves to demand and to secure honest and just governmental protection. Until that day comes, we are not an inch ahead of our big brutal ancestors who roamed around some centuries ago through Central Europe, making their women kill, skin, and cook."

These forcible words should carry with them, to the minds of all men, the weight that they deserve to carry. Women do not need in our day that protection which in feudal times initiated the custom of giving the left arm to a lady instead of the right (as is now the rule), in order to be able to strike down an assailant; but they stand more in need than ever of the protection which it is in the power of legislation to

give to them, and of the protection which thorough education will give. Sorrowful is it indeed for those women who have to work for their daily bread on starvation wages. At last their cries are listened to by their sister women, who will not rest until justice is obtained.

"There is a power, name it how we may, which permits the suffering which is scattered over humanity, but only as antidotes to greater evils, only as means of awakening sleeping thoughts and torpid affections, and rousing the spirit to a sense of the duties and obligations of life." Out of the ashes of all this pain, anguish, and sorrow, woman will rise, Phoenix-like, into the full comprehension of her capacity to do her share of the world's work side by side with man. When by training and education she has become fitted to do her share, a new era, a new age, will be born, — the age of harmony. In that age of universal brotherhood, all scepticism will be wiped from the face of the earth, and true science will become the religion of the world.

There is a power ever present, ever ruling, neglecting not the least, not quailing before the greatest, ruling like law, — as Hooker has said, the lowest not excluded from its care, nor the highest exempted from its dominion, — a power that presents itself to us as a subtle force in Nature, thrilling to its deepest heart, and flowing forth responsive to every call, — a power which does all things and assumes all forms, which has been called electricity in the lightning, heat in the fire, magnetism in the iron bar, light in the taper, but in reality ever one, manifesting itself, through the laws of sympathetic association, everywhere throughout creation.

There is a vast spiritual existence pervading the universe, even as there is a vast existence of matter pervading it, — a spirit which sleeps in the stone, dreams in the animal, and awakes in man; and the soul arises from the one, as the body arises from the other. In like manner they each re-

turn to the source from whence they came. "If so," says Dr. Draper, "we can interpret human existence, and our ideas may still be in unison with scientific truth, and also in accord with our conception of the stability, the unchangeability of the universe."

The author of "A New Creed" calls this element "a volatile and spiritual-like substance pervading the realms of soul and body, highly sensitive to every emotion and thought,—a latent force in which lurks all the psychological secrets of Nature. It is the great connecting link between the creature and the Creator. It is not sympathy; yet it is that element in which sympathy can alone live. It is as essential to our true being, to our existence, as water is to the fish, or air to birds and animals. Sympathy, like a human electricity, is the essence of life." If we have no faith in the one who offers friendship or sympathy, says this writer, there can be no benefit or solace to the one sympathised with. The more a man possesses of this element of sympathy, which may be called human magnetism, the more directly is he under the control of the Source of that supreme influence which "makes for peace on earth and goodwill to man." Thus it is that no human being can withhold sympathy from another save at the cost of his own soul. "As the magnetised needle ever points to the north, so the current of this sympathetic element ever points the man, in connection with it, to his duty. He knows he must work, and his individual work is pointed out to him by the needle of sympathetic magnetism. According as families are more in sympathy with each other, they are more in sympathy with Deity, and the smoother and happier their lives run. We break this connecting-rod with God when we do not live in love, as He commands; and then the poles of sympathy cannot act. The hammered metal may be magnetised, but it cannot act as a magnet until the two poles, in

horse-shoe shape, act in unison. The genius is born in full sympathy with the divine source of all sympathy; but he is left free to break the connecting-rod if he will, and then the current is arrested. The nearer a man is to the source of sympathy, the more he seems to co-operate with the divine administration of the world; while all have sympathy and are in communication with the source of all sympathy, yet the supplies are, from use or want of use, very varied in individuals. Here is where mediumship comes in, which as yet is little understood. People of finely strung nerves can cultivate the peculiar powers supposed to belong to the thought-reader; but as all Nature is operated upon by laws, and we do not yet know the psychological secrets which nestle in this unknown element, we must wait until men, in honest research, gain an insight into the laws which govern their action. A man cannot be mesmerised without in some way aiding and abetting, although that may be done in ignorance. So with this vast power of sympathy which has its source in the Creator. He dominates the wills of those who submit themselves to the action of this element of sympathetic influence. Thus it is that the soul is formed; and every one who does not put into use this latent sympathy with which he is endowed, will find his own soul deteriorating, — for there is no such thing as stagnation in Nature. Sympathy in human affairs is a divine virtue. Sympathy from one capable of true friendship carries faith with it, and gives comfort and happiness beyond expression."¹ Nothing is more certain than that the vitality and circulation of the brain are maintained by the cultivation of family affection and sympathy. A woman upon whom had fallen grief upon grief, alone in a foreign land, turned to one of her relations, in an hour of crushing agony; pouring out in letters the anguish of her heart, which she had struggled to hide from

¹ A New Creed, Human and Humane. London: Digby, Long & Co.

all around her. The answer came back : " I need not tell you, I am sure, that we all feel the blow." Nothing more ! What wonder if this mourner recalled the poem of the Australian poet Gordon, " Confiteor " :—

I count your comfort a broken reed,
Your kinship cold and bare.
Now the withered branch for itself must heed ;
I will grapple my own despair.

Before such " furnace-fires " it would seem that even the " human icicles among humanity " must melt into some form of sympathy. It is those who bestow the most sympathy who expect to receive the most in their times of need ; but let them turn to the one unfailing Source of Sympathy ; remembering that, like all other elements, this one is circumscribed and governed by laws, the violation of which brings dire results to the violator, if not atoned for. No law of Nature can be broken with impunity ; no moral law can be violated without leaving a stain on the soul of the wrong-doer.

Darwin calls sympathy a fundamental element of the social instincts, and asserts that a man who possessed no trace of such instincts would be an unnatural monster. The appreciation and the bestowal of praise or blame both rest on sympathy. How far each man values the appreciation of others, depends on his power of sympathy, and his capacity for reasoning out the *remote* consequences of his acts. The man who feels no remorse for withholding sympathy will still feel keenly the disapprobation of his fellow-men, for his conduct, unless he is essentially a bad man. (Descent of Man, p. 116.) That " man of God," the Rev. Frederick Robertson, wrote in his earlier years : " I am at least saved from the pang that Christ suffered of losing the sympathy of those to whom I have given personal friendship ;" but the time came when he (as his biographer

said), who needed, above all things, the consciousness of being understood, was separated from his brethren, surrounded with misunderstandings and slander, and deprived of all human sympathy. It was when the iron had thus entered his soul that he wrote : "I am alone, lonelier than ever, sympathised with by none, because I sympathise too much with all. I ask no more for human sympathy. If God vouchsafe it to me, I shall accept it gratefully ; but I am content to do without it now. To God alone am I amenable to judgment, — to Him and to His voice within me."

RETRIBUTION.

In a bleak land and desolate,
Beyond the earth somewhere,
Went wandering through death's dark gate
A soul into the air.

And still, as on and on it fled,
A wild, waste region through,
Behind there fell the steady tread
Of one that did pursue.

At last he paused and looked aback ;
And then he was aware
A hideous wretch stood in his track,
Deformed, and cowering there.

"And who art thou," he shrieked in fright,
"That dost my steps pursue ?
Go, hide thy shapeless form from sight,
Nor thus pollute my view !"

The foul shape answered him : "Alway
Along thy path I flee.
I'm thine own actions. Night and day
Still must I follow thee."

M. J. SAVAGE.

CHAPTER XII.

COMPENSATION AND RETRIBUTION.

NEWSPAPER PERSONALITIES. — SLANDER AND GOSSIP. — MORAL OBLIGATIONS. — HEROIC LIVES.

This amount of repetition to some will probably appear tedious; but only by varied iteration can alien conceptions be forced on reluctant minds. — HERBERT SPENCER.

Xa. Yes, but the fun of gossiping!

Æ. By Jove, I don't know anything more exquisite.

Xa. And when you hear through key-holes, eh? the master's secrets?

Glorious! Of course you go and tell your friends.

Æ. Of course I do. By Jove, 't is then I know the height of happiness. — ARISTOPHANES.

The Bible is the word of God to man: the Creed is the answer of man to God. The Bible is the book to be explained and applied: the Creed is the Church's understanding and summary of the Bible. — PHILIP SCHAFF, D.D.

"The grandest Liturgy is a loving life."

It is good to be blest in health and strength, and family and friends, and prospects and success; in capacity and power and scope for usefulness; in love returned, and growing with its return, giving and receiving more with every year; in deeds of wide beneficence which enrich the lives of nations. It is good to be blest so, but not so good as to be sacrificed, wretched, heart-broken, for man's redemption. That is to be like Christ: it is to hear him say, "Thou drinkest of my cup; with my baptism art baptized. I make thee one with me, the destined sharer of my peace and joy." — JAMES HINTON.

"Firm in his faith and his purpose, though all whom he trusted deny him,

And the rabble he goes forth to die for, with curses and scoffing decry him.

Angels shall greet him, — strong angels shall throng to his side, their wings

Fanning his swooned soul again into life with their soft winnowings.

Hail! come up higher, thou faithful! The life-crown is won,

Be thou as we are! Lo! this, even this, shall be done

To him whom the true king delighteth to honour."

"THE Church would be doing a great work for the national life," says Archdeacon Farrar, "if she could show her power to elevate and purify the press." In his paper on "The Work of the Church in America," Canon Farrar dwells strongly upon the importance of reforming the press, — that powerful influence which in the aggregate, he asserts, is exerted in a direction constantly tending to bring about a slow degeneracy of the people's life. He truly says that "this insatiable passion for personalities is ignoble and weakening," leading those who cater for such tastes to rely upon gossip, or vindictive perversion of facts, to furnish food for this morbid craving. "A lie which is half truth is the blackest kind of a lie." It is the half-truth which creates credence for the false half, as we all know, giving it that similitude of a fact which it could not have if the whole story were false. "Worse than all," says the archdeacon, "is the levity with which stories are invented, and the credulity with which, after millions of instances of their utter untruthfulness, they are still believed. All of us are perhaps too ready to look upon this as inevitable, as a matter of course, as an evil which at the worst is insignificant. I cannot think so."

Next, Canon Farrar proposes that the Church shall use her influence to check this evil. When burglaries are committed, when a man's or a woman's silverplate or jewels are

stolen, we do not go to the Church for her slow assistance to educate public opinion. We take the matter as to the rights of property, as to our rights, in hand ourselves on the instant, and, if we can reach the robber, we compel redress. "A good name is rather to be chosen than great riches." "*Let not then your good be evil spoken of.*" If we are consistent Christians, we cannot consider any one inspired command binding, without considering all inspired commands so; and the remedy I would propose (with all due deference to the Archdeacon's suggestion) is, that no man or woman shall allow any falsehood affecting his or her character to be brought before the public by newspaper circulation, without requiring a contradiction in the newspaper in which it appears.

Madame Durand, in "*Cléopâtre*," causes her heroine to feel keenly the made-up prejudices, swelled with ridicule, of a gossiping society, whose *arrêts* are more irrevocable than those of the judges; for an emperor may pardon, but who has ever been able to protect reputation from falsehoods printed to influence public opinion, and bringing down upon the victims that newspaper notoriety which to the sensitive cuts sharper than a sword? The Lacedæmonians understood how to keep slanders down, how to preserve reputation. Plutarch tells us that their religion caused them to pray to their gods to help them bear all kinds of injuries with a generous and unshaken mind, and to reward them with honour and prosperity according to their acts. Their virtuous man, as he was to do no wrong, so likewise was not to suffer any wrong without showing a due sense of it, with a modest resentment, as they believed that he who was so insensible of his own interests as not to stand up in a bold and honest vindication of himself from injustice, and wrongs done his good name and honour, would without doubt be equally listless in defence of his country's name and reputation.

Here is a standpoint from which to look at all slanderous fictions to which the press gives publicity. It has been said that the best answer to calumny is silence. Great men like Washington, who have a claim upon history to contradict, after their death, the falsehoods which have been put in circulation concerning them in their lifetime, can afford to adopt this sentiment as the rule of their lives; but men and women who are not great should follow the teachings of the Lacedæmonians, and tread down and crush the viper's eggs of slander before fresh broods of vipers are hatched. Uncontradicted slanders are like the dragon's teeth sown by Cadmus, which sprang up in a crop of armed men, with this difference,— that the dragon's teeth came up in one crop, and that was the end; while slanders sown broadcast spring up in ever-increasing crops as the years pass by. The Church can do much toward putting down this ignoble passion for personalities, using its influence against introducing into families the journals which most abound in them, and inculcating the Bible estimate of the value of a good name, and the duty of not suffering our good to be evil spoken of, thus educating public opinion up to that point when a man will be respected according to his vigilance in protecting himself against slander, after the manner of the Lacedæmonians.

Bulwer has said that it makes one ashamed of human nature to think that the reward which the world bestows on those who brighten its dulness and delight its leisure, is slander. No one — inventor, author, singer, actress, or private citizen — who has attained success of any kind can hope to escape slander. Dr. Holland tells us that the cure for gossip is culture; but there is no cure for slander. It must be crushed in the embryo egg, or it will hatch an ever-increasing brood. There never was sentiment more false than that "silence is the best answer to calumny." It is only applicable to those great men whose lives stand out

clear and pure before the public. "Speak only good of the dead," is another sentiment which embodies a maudlin and dishonest pathos. I hold that, of the dead as of the living, what ought to be spoken is the truth. Let all the infirmities of the dead be buried in the grave with the body, — all that has been of evil, which for the protection or the defence or the good of the living it is not necessary to remember. "Truth is the strong thing; therefore let man's life be true," writes Browning; and both men and women would strive more earnestly to make their lives true, if there were not so much of false sentiment prevailing in reference to "the sacred dead." There is an old saying, "As a man is, so his ghost is." Death cannot change the character, but it causes us to forget all the frailties of life, when the effect of those frailties is not left behind, sowing dragon's teeth which spring up like armed men to dispute every foot of ground over which the path of life lies. But when no sooner is one wrong laid in the grave than another rises up, so that the sword can never rest in the scabbard, and we know that all might have been saved, had but our dead been true and loyal, then we cannot bury that which will not stay buried: it comes back like some horrid spectre, denying us even the luxury of grief. This age will hold its own for inveracity among all the ages of the past; but it bids fair to eclipse the ages of Tiberius and Nero in its reckless assaults upon reputation. That men should deliberately and day after day defame public men and assault women in the public prints, has ceased to surprise anybody. Frequency blunts the edge of murder even. But we cannot help thinking that this age of scandal will finally pass away, and be remembered and referred to in much the same fashion as is the era of witchcraft. The public press is greatly responsible for this prevailing inveracity. It gives credence to, and perpetuates the unspeakably mean utterances of the slanderer

and the scandalmonger. A writer in the Washington "Republican" says of this class of beings: "It is their office to defame virtue, and despoil worth; to feed on the failings of the good, and fatten on the follies of the weak. Vile themselves, without a sentiment of honour or decency, they cannot endure to see others respected for traits they do not possess, or beloved for conduct of which they are incapable. Hence they make the estate of purity the prey of their piracies and the object of their plunder. Nothing is so sacred as to deter them, and no eminence is beyond their attack. Is there a man who stands high in the estimation of the public, by reason of the excellence of his character and the quality of his endowments, they rest not until they have smirched the one and disparaged the other by the fiendish devices of innuendo and insinuations, which constitute the weapons of the guilty ambush they keep in perpetual reserve for those they dare not openly assail for fear of popular resentment. Lives there a woman whose fair fame transcends the plane of ordinary attainments, because of special attributes, accomplishments, and graces, all the precedents of successful calumny and falsehood are ransacked for suggestion of means to depose and humiliate her, without subjecting the authors of the detraction to the punishment they deserve."

So goes the world, one portion of its inhabitants striving to be worthy of the general esteem, and to achieve the highest blessings of life for all, while the other portion strains every nerve to pull the aspiring down to the baser level of the vulgar existence and vile enjoyments which itself attains. Unceasingly have the good in all ages laboured to solve the problem of morals involved in human instincts and agencies, hoping ever and anon to arrive at such a knowledge of the subject as should enable them to lift up the debased and reclaim the fallen, and to establish such

associations and institutions among men as should ultimately remove class antagonism in so far as to admit of brethren dwelling together in unity, and to secure general peace and fellowship. But we fear that while man remains mortal, and therefore frail, this consummation, so devoutly to be wished for, will remain in abeyance, and the good with which philosophers and philanthropists would crown the happiness of the world will be reserved for a higher and more progressive state. We have no such hope for this age as that which animates the Utopian believer; and the great obstacle in the way of the realisation is the spirit of envy which prompts the tongue of the slanderer. Jealousy is the disturber of the harmony of all interests, and, unless by the interposition of Providence men are made better by supplemental inspiration, it will continue to tear down as fast as love and labour shall build up; and the purposes and pleasures of the good must be forever marred by the will and wickedness of the bad. Forever must virtue suffer from the whispered intimations of vice, and honour bow before the imputations of shame.

"I am used to running the gauntlet," said Tupper one day to a friend, "and don't care a bit for slander, ridicule, or even libel. Let them rave. No shuttlecock can fly aloft without battledoors; and I know well that all such only help success."

There are others, again, sensitive to praise and to blame, who have to bring in Christian principle to help them bear slander and misrepresentations; who, while they pity and forgive, suffer if they cannot make explanations to remove the odium thrown upon them by misrepresentation and falsehood: but no one can have an opportunity of explaining all such charges, even were it desirable to do so, so that those upon whom stigmas are unjustly affixed often have no resource but to bear them. It is better to try to forget the

petty meannesses and trickeries of our kind in recalling the acts and words of noble men and women, which stand like wayside shrines all along the paths of some lives; "for the noble attract each other," and the Scripture truth is always repeating itself, that to him who hath shall be given.

If society would maintain that *esprit de corps* which would lead its members to support those who are worthy of respect, never permitting their actions to be arraigned by the narrow-minded, sneered at by the envious, or distorted by the tale-bearing detractor, how much might be abated of the power exercised by evil natures, slanderous tongues, and thoughtless brains! But as long as the very kindness of heart which shapes the course of some members of society is made to confront them in some odious form; as long as there is so little of that charity that thinketh no evil, and so much of that credence of the vilest insinuations that it would seem only demons could breathe, — it is as Utopian to look for any *esprit de corps* in society as to look for a change of character in the depraved, or for angelic natures in the human.

Still, no one should be deterred from attempting to put some check on the slander and calumny which mislead the judgment by the thought of the little that one can accomplish single-handed, working for any good, or warring with any evil. The world would have remained stationary, as in the dark ages, had all men reasoned in this way. The great art of doing much is doing a little at a time. Many who hold it in bad form to repeat the stories of envious women, and the tales of club-rooms, are withheld from openly discountenancing them by the fear of seeming to set themselves up as leaders or reformers, or from the dread of ridicule.

Sneers and ridicule have been called the weapons of small souls and silly minds; but it is well known that people who use ridicule as a weapon of assault are often able to command

powerful results for the time being, and to thwart the efforts of larger souls and nobler minds; which reminds one of what Ruskin says, writing of base criticism, "In all things whatsoever, there is not, to my mind, a more wilful, a more woful, or wonderful matter of thought than the power of a fool. In the world's affairs there is no design so great or good but it will take twenty wise men to move it forward a few inches, and a single fool can stop it; there is no evil so great or terrible but, after a multitude of counsellors have taken means to avert it, a single fool will bring it down." Therefore, those who move in works of philanthropy must expect no sudden reforms, must not be frightened by sneers, or discouraged by ridicule, for the race of fools is not dead yet. Philanthropists sow the seed, and leave the harvest for another generation to reap. Fools can trample down the sprouting blades, and then the seeds must take their chance for another springtime. Happily nothing can destroy their vitality. The truths of inspiration — and all truth is inspired — are mighty, and will prevail. The weak thing, weaker than a child, becomes a strong thing one day, if it be a true thing, Carlyle tells us. But even were we sure that failure would be the result of all effort, there is that in the exercise and culture of our powers that brings compensation with it. They who would know the true enjoyment of life must learn that no pleasure can satisfy the mind as work does when the head and the heart are interested in it. Dickens showed his knowledge of human nature when he made Nicholas Nickleby say, "So these are some of the stories they invent about us, and bandy from mouth to mouth. If a man would commit an inexpiable offence against any society, large or small, let him be successful. They will forgive him anything but that."

It is sad to learn by experience the power of the envious. The old and vulgar adage of giving a dog a bad name is

exemplified but too often in the lives of individuals. Many men have a bad name unjustly given, clinging to them to the end of life ; many a young man is defamed by an envious rival ; many a woman whose social success has been brilliant is maligned by those who hate the excellence they cannot reach ; many a benefactor is misrepresented and calumniated by those who owed him, perhaps, more than they owed those who brought them into the world. As has been said, it is the peculiar privilege of ingratitude to wound hearts that have learned to harden themselves to the hate or contempt of men to whom no services have been rendered ; but even where injuries have been received in exchange for benefits, if you would know the happiness that true nobility of soul confers upon its possessor, forgive, and, as far as possible, forget. It is true that injury once inflicted cannot be repaired, and it must ever be impossible for God himself to sponge out the records of the past ; but there are no injuries that the brave cannot forgive. "Cowards have done good and kind actions ; cowards have even fought, nay, sometimes conquered ; but a coward never forgave : it is not in his nature. The power of doing it flows only from a strength and greatness of soul conscious of its own forces and security, and above all the little temptations of resenting every fruitless attempt to interrupt its happiness. It is the most refined and generous pitch of virtue human nature can arrive at. The practice of it leads one into that royal road to the perfecter life, where prayers and anxieties and tears are of little avail, if the foundation be not laid in our own moral capabilities. The laws of human progress are inexorable. For us to speak the truth, and do the thing that is just, and live in sympathy with men, is to make truth and justice and sympathy easier for our children and those who shall come after us." Even where the husband differs in opinion from the wife as to the educating of a child, if the

mother is true to her duties, truest to them in the season of trial, as the quietly loyal and good always will be, then the Scripture promise will not fail her : "when he is *old*, he will not depart from it." In youth, inheritance, and bad example, and habit may hold him in iron fetters, but the softening influence of time and experience will loosen their hold ; and as the mother has sown, so shall she reap in the end. A mother's influence never dies, but lives on to guide and bless when she has gone to her rest.

"If I could find it in my heart to envy any one for anything, I should envy you the devotion of your son," said one mother to another. "I am, indeed, a happy mother," was the answer ; "but it is always the father's influence and example which mould children in their conduct towards their mother, just as it is the mother who moulds them in their opinion of their father." Herein lies a great truth for parents to ponder over in rearing their children in habits of deference and respect.

It has been said that if we knew all that has made up the characters of those around us, we should grow as pitying as are the angels. More and more, men of culture are growing to acknowledge the laws of heredity, and to admit how much a man may have to contend with from transmitted qualities of mind and heart. Some writers tell us that one eccentric trait may lie dormant for generations, and then crop out in a character that otherwise would have been nearly faultless. What mother who has not been puzzled by the complex characters of her children ? — some of them feeling, perhaps, as a European woman of distinction said, "I can understand the fable of the mother-hen who walked from her nest with a brood of goslings, for I cannot see one of my traits of character in my children." Children imitate the faults of their parents more readily than their virtues. The gossip-loving mother will rear a brood of gossip-loving

children, unless some other power, such as inherited traits or the father's influence, is strong enough to prevent it. Parents who indulge in slander perpetuate it in their offspring, and themselves open the way to still further dishonesty and crime. The man or the woman who could wilfully and intentionally stain the good name of another is a person not to be trusted with the gold of another. As surely as he would rob of the one, would he rob of the other, if he felt equally sure of being undetected. Women who delight in slander and gossip are despicable characters; but there are human beings who are even more contemptible, and they are *the men* who delight in it. Still more despicable are those of either sex who return benefits with slander. "Whoso rewardeth evil for good, evil shall not depart from his house."

Shakespeare, in words of wisdom as golden as any from the pens of inspired prophets, wrote: —

"Good name in man and woman, dear my lord,
Is the immediate jewel of their souls.
Who steals my purse, steals trash; 't is something, nothing;
'T was mine, 't is his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

Public opinion should be educated up to the point that "a good name is better than great riches," and that those who really and truly feel that it is so should manifest it by pursuing the robber of their good name as earnestly as they would the robber of their bonds and securities. Not dignified to notice slanders! When our caskets of jewels are broken open and rifled, do we consider it beneath our dignity to pursue the thief, and demand their return? And if our character is really more to us than our jewels are, when it is assailed we will not sit down, folding our hands, and

saying, "It is beneath our dignity to do anything towards restoring what we value more than life itself." On the contrary, no means will be left untried for the recovery of our good name and the conviction of the robber. When one generation of children has been trained to place the right estimate upon character (the foundation of which is truth), then we may hope for less gossip and slander; for if the robbers of reputation were followed up by all those whose characters they seek to defame (as they would be, were all men and all women equally sensitive to stains and slurs cast upon a good name, instead of feeling wrongs, rudenesses, and insults in proportion to the fineness of their moral fibre), fear would check both gossip and slander. As long as men follow up the robber of their gold, and leave the robber of their good name unmolested, so long will that carnival continue so well described by the poet:—

"The flying rumours gathered as they rolled;
Scarce any tale was sooner heard than told;
And all who told it added something new,
And all who heard it made enlargements too;
On every ear it spread, on every tongue it grew."

It is not enough that the anonymous critic and the tale-bearing individual are told that "he who repeats a slander shares the crime." Seared consciences are not touched by proverbs and truisms. Bolder steps are necessary to defeat their ends. The first duty of every one who calls himself a friend is to defend the absent one. No tie is worthy of being called friendship which does not lead one to the defence of an absent friend; and there is a second duty which is not less binding, where the friendship is of long standing or a worthy one; and that is to put it in the power of the one traduced to deny the invention, and to counteract the influence of the slander.

There is a large class of persons who unknowingly to

themselves help to keep up both gossip and faith in gossip. They refrain from putting it in the power of their friends to deny these rumours ; partly from fear of getting into trouble themselves or being called mischief-makers, and partly from pure indifference to the good name of the one whom they profess to regard as a friend. It is a custom of gossips, slanderers, and tale-bearers to call those persons who have moral courage enough to help a maligned woman face her accusers, mischief-makers. But no gentlewoman would ever abuse such a proof of friendship as to give the name of the friend who kindly put it in her power to contradict a scandal or deny a falsehood. She would show herself, so wanting in the first principles of honour, if she could do so, as to be unworthy of friendship in any form. Who is there that would not, a thousand times over, rather stop a scandal at its start than let the ball go rolling on until it became too large to manage ? Before all tribunals save those of *Fehmgerichte* and of Society (our modern Inquisition), the accused is allowed to know something of the nature of the charges brought ; but man or woman made acquainted with them, by any of the members of either of these associations, the hue and cry of treachery is raised. Why is it that so many men and women have no idea of the true meaning of the word "treachery" ?

It is not treachery when a man raises his voice in denial of the false accusations made against a friend, and (when evidence is brought forward that he cannot rebut, but in which he feels less confidence than in his friend) goes to him with the frank statement of the charges, and asks for the truth. This is not treachery nor mischief-making. The mischief-maker invents tales, or repeats that worst kind of a tale, half-truth and half-fiction, and returns to report its effect, maliciously distorting all that has been elicited from the informant.

As long as it is in the interest of gossips and scandal-mongers to put down true friendship with the cry of "mis-chief-maker," so long will the true friend have need of moral courage to be worthy of an exalted friendship. In the mean time they who are of sufficient importance to be the subject of gossip will be able to distinguish between the true and the pretended friend by a very simple test ; for it is the latter that always asks the question : "Who tells you of these things !" Let the reader remember this test, for it is an unerring one. A true friend wishes to put down at the start any story calculated to injure the character of his friend, just as he would one concerning a member of his own family ; and the strength of the friendship may be gauged by his promptness in putting it in the power of his friend to crush a slander. When a man hears any slander of his mother, his wife, or his daughter, he does not say, "Why do people bother me by running to me with such frivolous stories !" He knows the value of character ; and they who steal his gold are in his eyes far less criminal than are they who would rob his dear ones of their most precious possession.

A true friend — and oh, how few they are ! — will not allow the gold of his friend's good name stolen in his presence, any sooner than he would allow his friend's purse to be taken. And yet this same true friend, who would not hesitate to make known the name of the thief who had stolen a purse from his friend, would require more than ordinary moral courage, and would give proof of more than ordinary friendship, if he should go to his friend with a slander, and put it in his power to refute it. From what does this arise ? From the fact that so few hold as binding the laws of moral obligation. If you go to an acquaintance with any gossip or slander about *yourself*, which has reached your ears as coming from that acquaintance, you do not reveal

the name of your informant ; but if you go to him with any slander which concerns *him* or his family, you are bound to give the name. You must either withhold the slander from his knowledge, or you must give him the information which will put it in his power to refute it.

Simple as this seems to all who have any sense of moral obligation, those who have not this sense are unable to discriminate as to when honour requires that the name should be given, and when it is shamefully dishonourable to reveal the name. Within a few years the New York "Evening Post" had the following, under the heading "Well-bred Barbarism" :—

"A prominent Philadelphia journal, whose readers are chiefly persons in good society, has recently had occasion to print some elaborate commentaries upon the laws of courtesy between friends, which the journal in question has reason to believe are constantly violated through ignorance. One of the laws set forth is, that one should never tell his friend of the existence of a slanderous accusation against him, without also giving him the name of the accuser, in order that he may right himself in the matter. Another canon of etiquette explained is, that the person to whom a revelation of this kind is made is in honour bound not to reveal the source from which he received his information respecting his accuser's identity.

"We refer to this matter now, only because it suggests the existence of a strange lack of good breeding and sound sense among persons commonly supposed to be well bred. To a person of ordinary perceptions, and of a tolerably right sense of moral obligation, the laws here expounded are simply indisputable points of morality which ought to require neither setting forth nor enforcement. There are many conventional usages of society which young persons must learn ; but these are not of them.

"They are not conventional rules at all, but simply dictates of morality and decency, which ought to need no teaching anywhere. If the writer who urges them is right in the conviction that such teaching is needed, there is greater barbarism in good society than good society's well-wishers like to think.

“As ‘professional courtesy’ among physicians is in fact only the law of right between men, so in matters of this kind the requirements are simply that one shall not grossly abuse friendship. It ought to be no more necessary to teach men and women this than to teach them that they must not take each other’s property ; and yet we find a Philadelphia journal printing careful and somewhat philosophical articles explaining and enforcing these ordinary obligations as things which are in special need of enforcement. The fact suggests some painful doubts of the civilisation of polite society.”

Calumnies coming from any who are dear by ties of blood must be borne heroically. They strike through helmet and mail down to the very heart’s core ; and what remedy is there for such wounds ?

Next to such blows are those dealt by Judas-friends, who kiss while betraying ; who mingle the drop of gall so subtly with the drop of honey that the source of the bitterness is not known ; they who, perhaps under the guise of affectionate censure, awaken suspicions which were never before harboured, poisoning the sweet wells of living waters which are the sources of solace and refreshment in the green oasis of life’s Sahara. Loyal souls, noble minds, are not able to take in the full extent of such treachery until the hour comes when the honey is exhausted, as it will be, and only gall remains. Then they know that they have given gold, and received only copper in return. White Melville said a man can carry a hundredweight on his shoulders with less inconvenience than he can carry a few pounds about his heart. It is the burden of which we dare not speak, which no friend must seem to see, for which no brother must offer a hand, that weighs down our failing strength, that tramples us, humbled and helpless, in the mire. Of all human affections, that between parent and child, if not the strongest, is certainly the deepest and most abiding ; so ingratitude from a child inflicts on our moral being the sharpest and most

enduring pain. "Is there any cause in Nature that makes these hard hearts?" asks poor King Lear, after "reaping the fruits of his foolish generosity," and forced against his own instincts to acknowledge the venomous bite of that "serpent's tooth" with which elsewhere he compares "a thankless child." Men and women accept with courage every sample of misfortune and disgrace, — in the language of the prize-ring, "come up smiling," after every kind of knock-down blow; but are there any instances on record in which the ingratitude of children has not produced wrinkles and gray hairs in the proportion of ten to one, for every other sorrow of any description whatever? There is no prospect of alleviation to amuse his fancy, no leavening of pique to arouse his pride. Hurt to the death, the sufferer has scarce manhood enough left to conceal his wounds. If to ingratitude a child should add the infamy of slandering the parent who has poured out treasure of deep affection, meeting with no return, "not even of silver for gold," then arises an exception to the rule set down, that the robber of a good name should be pursued as relentlessly as the robber of jewels. No parent but would say, "This is the thief that I cannot pursue; this is one of the cruel wrongs which must be left in God's hands to punish." And "every man's Nemean lion is lying in wait for him somewhere." Sooner or later the avenging Nemesis that shows no mercy overtakes the wrong-doer.

Life is the seedtime of eternity; and "whatsoever a man soweth, that shall he also reap." But for this promise, what heart (or brain) would not grow faint when putting forth its feeble efforts against the powers of evil, remembering how might triumphs over right, and how calumny pursues its victims beyond the grave. But life is the seedtime, and eternity brings the harvest. We have ever before us the inspiring example of the Master, who forgave his enemies

and maligners, although he did not forget the insults and indignities he had received at their hands. Indeed, we are nowhere told that it is our duty to forget them. Rather should we remember them long enough to use them for our own good, and for the good of others.

While "it is the glory of a man to pass by a transgression," mercy needs to be fortified with justice quite as much as justice needs to be tempered with mercy. We are not to put ourselves on a par with the base by hating them; but while passing over the transgression from a social standpoint, we are to concentrate all our powers to the effort of counteracting the influence of the slander.

Thackeray said in one of his papers: "I have a story of my own, of a wrong done to me as far back as the year 1838. Whenever I think of it, and have had a couple of glasses of wine, I cannot help telling it. . . . The wound begins to bleed again. The horrid pang is there as keen as ever. That crack across my heart can never be cured. (*There are wrongs and griefs that can't be mended.*) It is all very well to say that this spirit is unchristian, and that we ought to forgive and forget, and so forth. How can I forget at will?"

And how true this is! A woman may even forgive those who have, by a prolonged and systematic public persecution, placed her morally in a pillory where, to quote again from Thackeray, she has been "hooted with foul abuse, and assailed with the garbage of the gutter," until, could she have had her choice, she would have preferred to have been burned alive rather than to have endured it. But she cannot forget such an experience, try as she may. Whenever the action of the brain becomes over-stimulated by any cause whatever, she will live over all the memories connected with it, rehearse them, and dwell upon them, although it may be that "nothing but happiness has grown out of her suffer-

ing," and "no sore spot is left in her heart." She may ⁺ forgive entirely, but, like Thackeray, she cannot forget. She may even go out of her way, seeking for opportunities to return good for evil, to extend a courtesy in return for an insult regretted by its bestower; but forgetfulness is impossible, and the memory of such a gigantic wrong must ever [→] loom up to throw its shadow over the sunniest fields of life. "Our experiences in life are sent to us, our talents are given to us, our properties are intrusted to us, to use for the good of mankind. Upon our use or abuse of them depends our happiness here and hereafter. The greater a man's place or power is, the greater, in God's eyes, is the number of his creditors."

"A man is put into this world to do a certain share of the world's work, to stop a gap in the world's fencing, to form a cog, however minute, in the world's machinery. By the defalcation of the humblest individual, some of its movements must be thrown out of gear. The duty is to be got through, and none of us may shirk our share."

The busy hands appointed to cleanse the garden of the Lord from weeds must expect nothing but pain from the nettles and thorns they have to weed out; but wherever there is a garden to weed, valuable plants are there as well as worthless weeds, fragrant blossoms to please the senses of sight and smell, as well as stinging nettles and prickly thorns. The gardens of the Lord lie all around us in the world, — in our homes, in society, in the homes of the poor and afflicted, everywhere. Mothers, teachers, preachers, writers, all find work to do in these gardens; all find weeds to pluck, and flowers to foster; and all of them should find compensation for the stinging pain of the nettles and the thorns, in the odorous breath and exquisite colouring of the buds and blossoms which they tend, and in the fruit which is borne. Think for one moment what would be the result if

every gardener were to sit down and fold his hands, saying, "I am afraid of these poisonous weeds, these prickly thorns and nettles. I do not wish to be brought in contact with them in any way; the flowers must look out for themselves. I have my own especial garden to attend to, and I find weeds enough there to pull up, without troubling myself about the weeds in other gardens." Then the teacher would cease to teach, the writer would cease to write, the preacher would cease to preach, and even the mother might say, "I have enough to do to keep the weeds down in my own heart; my children must attend to their hearts themselves." There would then be only a crop of thistles and thorns to gather in when the harvest time came. But where would be the lovely blossoms, the exquisite flowers? Could they ever develop into fruit, or bear seed that would perpetuate their own fragrance and beauty? Never. The briars would keep them down out of reach of the sunlight; the rank growth of the nettle-roots would smother the embryo leaves in their earliest infancy, and in time there would be a wilderness of weeds to offend, instead of lovely gardens of flowers to gratify the eye.

The blossoms in the gardens of life bear a balm in their juices for the healing of all wounds; and wherever there are weeds to be rooted out, there also grow the plants which yield this balm, and which are worth all the trouble and the pain incurred in clearing out the weeds, that would else impede their growth, if not altogether keep them out of sight. The man whose carefully furrowed and planted field is sown with tares by his enemy while its owner sleeps, and who (listening not to the voice of the mistaken friend calling to him, "You have planted your seed, let it go; nothing that is good ever dies") bends himself to the herculean task of pulling up by the roots every prickly, stinging weed, while the crowd with derisive laughter mock him at his work, —

that man is for the time being on a plane beyond the reach of his detractors. They may represent him as working for the greed of gold, and for aggrandisement of self, but, conscious of the motives that inspire him, he finds meat to eat that the world knows not of, as during the blazing hours of midday he toils on, remembering that the full rich sheaves of an abundant harvest are promised only to those who are faithful to the end. To the sordid, the mean, the base, it may really seem that he is working to fill his own granary; for, as Spurgeon says in one of his sermons, if you live the most devoted and disinterested life possible, you will find people sneering at you, and imputing your actions to selfish motives, and putting a cruel construction on all you do or say.

Well, it does not matter if they do. If we lead disinterested lives here, we shall have the consciousness of the integrity of our motives, and learn how Deity maketh "all things [even slanders and sneers] work together for good."

No evils touch us save by God's blessed will,
Who turns e'en sin to work His purpose still.

It is worth some suffering to learn this great lesson of life; for, when once learned, submission and endurance are made easy. The increase of knowledge includes the increase of sorrow; but the knowledge of the depth of sorrow is the gate of a divine joy.

"With peaceful mind thy race of duty run:
God nothing does, or suffers to be done,
But what thou wouldst thyself, if thou couldst see
Through all events of things as well as He."

"I do not wish to be called a brilliant woman," wrote a mother to a daughter who had so called her. "I wish to have my children think of me in my life, and when I am gone, as of one who tried to do all the good that she could while here."

Such must be the aspiration of every true woman's heart ; for, so far as a woman is true to the nature that God has given her, her aspiration is not so much that the world should ring with her fame, says Brooke, or society quote her as a leader, as that she should bless, and be blessed in blessing. Where she has power of position, she uses it for noble, and not ignoble ends ; for womanly services, and not for the degradation of herself and others.

Kingsley spoke truly when he said, "We are all too apt to be the puppets of circumstances ; all too apt to follow the fashion ; all too apt, like so many minnows, to take our colour from the ground on which we lie, in hopes, like them, of comfortable concealment ; lest the new tyrant deity called 'Public Opinion' shall spy us out, and, like Nebuchadnezzar of old, cast us into a burning fiery furnace — which public opinion can make very hot — for daring to worship any god or man save the will of the temporary majority. It is difficult for any souls but heroic ones to be anything but poor, mean, insufficient, imperfect people, as like each other as so many sheep, and, like so many sheep, having no will or character of their own, but rushing altogether blindly over the same gap, in foolish fear of the same dog, who, after all, dare not bite them ; and so it always was, and always will be.

' Unless above himself he can
Exalt himself, how poor a thing is man !'

"Nevertheless, any man or woman who will, can live a heroic life, and exercise heroic influences, in any age and under any circumstances. But he ought to have, he must have, justice, self-restraint, and that highest form of modesty for which we have, alas ! no name in the English tongue ; that perfect respect for the feelings of others which springs out of perfect self-respect. True heroism involves self-sacrifice ;

but it must be voluntary, a work of supererogation, — at least toward society and men, — an act to which the hero or heroine is not bound by duty, but which is above, though not against duty."

When will the world learn that no man, no woman, can make himself or herself a leader? When a general is needed, destiny raises him to fill the place assigned to him. He has not chosen himself, and very often he is not the one whom the people would have chosen. Neither art nor literature nor science is a craft. Those to whom the endowment comes in their cradles, all those in whom the immortal spark of genius (that lives in every soul) is tended into a flame, feel that they have a mission to fulfil, — a sacred mission. Sacred it must be, for there can be no mission from men to men. It comes from the divinity within, from God Himself. "It is God which worketh in you both to will and to do of His good pleasure." As Hamerton says, it would be as well, if, instead of setting down originality as folly, we were to give Heaven credit for understanding the best interests of humanity, when it accompanied every good gift with the condition that the possessor should be uneasy until he had set it forth. All artists, poets, inventors, thinkers, are compelled to set forth their gifts. This is the condition of the genuineness in art work. Men and women engrossed in great works are not generally the ones who seek leadership in it. They seek rather to establish others.

Swift said, "Hide your intellect, do what you are expected to do, say what you are expected to say, and you will be at peace." The secret of popularity is to be commonplace on principle. But if, as has been asserted, the thinker's gift gives him no rest until he has used it for the good of mankind, Swift's advice cannot be followed by men of talent.

Spinoza declared that in order to lead a tranquil life, he had been compelled to renounce all kinds of teaching. Truly

the teacher and preacher have a hard penalty to pay for devoting their lives to the service of mankind, if the loss of tranquillity is to be one of the forfeits. This is why we often find hearts which are attuned to the melody of all goodness jarred by rude hands, until they utter notes as discordant as those breathed by the Archbishop of Cashel, when he said in a letter to Dean Swift, "I have for these four or five years past met with so much treachery, baseness, and ingratitude among mankind, that I can hardly think it incumbent on any man to endeavour to do good to so perverse a generation."

He had paid the forfeit of some noble endeavour, some misplaced trust, in loss of tranquillity of mind for the time being.

The evil that we do, says Rochefoucauld, does not draw upon us so many persecutions and so much hatred as our good qualities.

"Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

Writers, benefactors, and philosophers, however, are not the characters most beloved by the world. They have the pleasure of reflecting that the public hatred is never universally excited against an ordinary man. They are not surprised if the vulgar condemn whatever they write and all they say, or if some of their readers call black white, and white black. This kind of stupidity is a dangerous kind when it goes with credit and authority, reminding one of the fox in the Indian fable, says Zimmerman.

"Reynard, where are you going in so great a hurry? Have you done any mischief for which you are fearful of being punished?" "No, sir," replied the fox. "My

conscience is clear, and does not reproach me with anything ; but I have just overheard the hunters wish that they had a camel to hunt this morning." " Well, but how does this concern you ? You are not a camel." " Oh, sir," replied the fox, " sagacious heads always have enemies. If any one should point me out to the huntsmen, and say, ' There runs a camel ! ' those gentlemen would immediately seize me and load me with chains, without once inquiring whether I really was a camel."

Reynard was right ; but it is lamentable that men should be wicked in proportion as they are stupid, or that they should be wicked only because they are envious. He who finds himself the object of such wrath can revenge himself by letting it be seen that no man living is an object of envy or scandal to him, and console himself by remembering that envy is the shadow of glory, as glory is the shadow of virtue.

There are no worse tyrants than the prejudices of mankind, and the servitude of liberal minds becomes more weighty in proportion to the public ignorance. Those minds that have learned wisdom from experience should be neither shaken nor surprised by outside influences. They have resources which repay for all calumnies, for all the ingratitude with which their labours and anxieties have been rewarded ; they can use society to minister to their ends without being hurt by it. They will not be influenced in their judgments of others by those who call white black, but will judge for themselves.

" But breathe the air
Of mountains, and their unapproachable summits
Will lift thee to the level of themselves :

Their own thoughts
Are their companions, their designs and labours
And aspirations are the only friends
Whom they can wholly trust."

That peculiarity of organisation which enables authors to idealise, to take their flights of fancy, and to feel that sympathy with each character that they create, necessary for its consistent and harmonious development, also endows them with that supersensitiveness which brings with it great capacity for suffering as well as great enjoyment. De Tocqueville voiced the want of all true poets, as well as all noble souls, when he said, "I cannot be happy or even calm, without the encouragement and sympathy of some of my fellow-creatures." What marks the poetic temper is the intensity of its sympathy; what marks the artistic is its versatility.

Cicero says that the love of praise influences all mankind, and that the greatest minds are most susceptible of it. Praises bestowed upon great and exalted minds only rouse and spur on their emulation, says Plutarch.

Kingsley, after stating that every motive which springs from self is by its very essence unheroic, adds: "But the love of approbation, the desire for the respect and love of our fellow-men, must not be excluded from the list of heroic motives." Whereby we see that the craving of men for sympathy in sorrow from those whom they love, for appreciation of motives of action when these motives have been maligned and traduced by enemies, for a just and charitable estimate of aims in life, are counted not as weaknesses, but as virtues.

When friends in whom men have trusted fail them in sympathy, appreciation, and charity, what more natural than that the human should triumph over the divine, as in our Lord's experience when deserted by his Apostles! As a clergyman of the Church of England so eloquently tells us, that which we love most in men and women, in our leaders, in wife and husband, daughter and son, in sister and brother, friend or lover, is faithfulness. It is, as it is in God, the

ground of all other qualities. Faithlessness even in thought, in imputing base motives to conduct not understood, in maintaining silence when speech could aid, is faithlessness worse than speech; for we may pardon the faithless looseness of the tongue in excitement, but not the failure of the heart.

"Let the mad world go on its way! it will go its own way!" cry the worldly-wise to those whose feet have been led into paths which they have not chosen, — paths which friends condemn and foes assail. Heed not the cry! God has given to every man, to every woman, a work to do (be it ever so humble) for others, as well as for ourselves and for our own; and the time comes at last when we all find our paths, and when our work is made clear for us.

"Let the mad world go its own way!" is also the cry sent after the philanthropist, who, working for the amelioration of the condition of his fellow-men, meets with obloquy and reproach. All who labour to advance the welfare of their kind are working in God's fields, whether it be work for the race or for individuals, whether it be collectively in some gigantic cause, or singly and humbly, by those who, valuing the beauty of beautiful behaviour, kind acts, and beneficent deeds, strive to improve themselves and others, and to bring blessings wherever they go. If, then, the mad world will go its own way, it is our duty to see that it does not carry us away from the work given to every human being in entail, — that of perfecting his own character, and living for the good of others.

No one can walk over a bed of thornless roses with such a goal in view. The brambles upon either side of the straight and narrow path of duty bear spikes long enough to pierce to the heart's core of those who stoop to encounter them. Sharpest among such thorns are those thrust in by hands to which we have trusted for support, — faithless hands, which fail us when we need them most.

God has ordained that mankind should be elevated by misfortune, and that happiness should grow out of misery and pain, says Reade in his "Martyrdom of Man." He it is who also says, that to do that which deserves to be written, to write that which deserves to be read, to tend the sick, to comfort the sorrowful, to animate the weary, to keep the temple of the body pure, to cherish the divinity within us, to be faithful to the intellect, to educate those powers which have been intrusted to our charge, and to employ them in the service of humanity, — that is all we can do.

All writing comes by the grace of God, and all doing and having, says Emerson ; but —

"Thou must be true to self,
If thou the truth wouldst teach ;
Thy soul must overflow, if thou
Another soul wouldst reach ;
It needs the overflowing heart
To give the pen full speech."

Upon no subject has there been a greater variety of opinion expressed than upon the compensation the author finds in his work for the abuse that he receives. One writer tells us that there is no happiness on earth to equal that which the author feels, as day by day he sees the creations of his fancy grow and develop under his pen ; that his talent lends light and colour to the poorest life ; that all sickness of the soul is cured by the performance of such work. Others, again, say that the artistic temperament is too sensitive to its own failure, too dependent on appreciation, for much happiness to be obtained from it.

The gift of the pen is an enigma : once an author, always an author, says Bulwer. Genius is destiny, and will be obeyed ; you must write despite yourself, if you have the gift. It is true that not all who have the infirmities of genius have its strength, and we are apt to apply the word

"genius" to the minds of the gifted few; but in all of us there is a genius that is inborn, a pervading *something* which distinguishes our very identity, and dictates to the conscience that which we are best fitted to do and to be. In so dictating it compels our choice in life, maps out our work, and, if we resist the dictate, we find at its close that we have gone astray. The power of the writer is breathed into him as he lies in his cradle. It is a power that gathers for its own use all the experiences of life. The writer is forced to make use of all that comes to him to use; oftentimes he is driven to his work against his will. Friends may oppose, acquaintances ridicule, strangers wonder why one should work who need not work. It is all the same; in vain the author's best loved ones may quote Horace's words, "I would keep the vulgar public from all whom I love, — all who are sacred to me," the writer *must* utter that which is given to him to say. It is the voice of inspiration in him, and he cannot turn away from it.

The more intense the sympathy possessed by the author, the more keen is the power of suffering from the injustice and the venom of critics. If the cross of "a good name" maligned is laid upon such, they must walk the *via dolorosa* of their lives bravely; for this cross is not one that once borne can be taken off at pleasure.

Is there any trial on earth like that of having such a cross placed by hands that are trusted as implicitly as the Creator is trusted? "A man's foes shall be they of his own household," says Scripture; but surely the writer of these words could not have meant that it is so in other than exceptional cases. The great Swedish sage, Oxenstiern, had engraved on a stone of his house these lines, which still arrest the attention of the passers-by: —

"Rid thyself of thine enemy;
Trust not too much to thy friend."

Where there is no trust, there can be no betrayal. It is those who are wounded in the houses of their friends, and not those who find unexpected enemies in acquaintances, who know what the word "betrayed" means in its *fullest* significance.

"It is a great gift of the gods to be born with a hatred and contempt of all injustice and meanness." The more grand and noble the soul, the more it will be wounded by the blows of injustice; and in proportion to its purity, to its sense of justice, will be its hatred of evil, and indignation against it. "To love truth is to hate falsehood intensely."

Truth, which is the foundation of all manly character and of all womanly virtues, is also the keystone of the arch of domestic peace. If that fails, all falls to ruin. "There is no unhappiness in life equal to unhappiness at home. All other personal miseries can be better borne than the terrible misfortune of domestic dissensions, and none so completely demoralise all but the noblest natures. The anguish of disease itself is modified, ameliorated, even rendered blessed, by the tender touch, the dear presence, of the sympathetic beloved; and loss of fortune is not loss of happiness where family love is left. But the want of that love is not to be supplied by anything else on earth. Health, fortune, success, nothing has its full savour when the home is unhappy; and the greatest triumphs in the world are of no avail to cheer the sinking heart when misery within the home has to be encountered. To be supposed gifted with home happiness because Heaven has denied you nothing else, and yet to sit down, Cinderella-like, to the ashes of the domestic hearth in the midst of contention, discussion, and despair, — what life can equal the misery of this? None, not even imprisonment, nor banishment, nor poverty, nor ruin. Nothing has the force of misery which lies in the home where all peace is destroyed by domestic discord." "The most exalted, the

noblest, the purest idea in life, is that of true hearts knit together in mutual confidence, respect, and love : briefly, the idea of unity at home." "Where a real devotion has existed between parent and child,—a devotion born of tenderness on one side, and respect and confidence on the other,—is there any power on earth that can destroy it?"

"To step aside from Love is hell,
To walk with Love is heaven."

One fruitful source of family difficulties is found in conflicting interests. "Have no business relations with any one who is dear to you," has been set down as a rule that it is wise to follow ; but where the heart is right, as well as the head, business relations cannot break, although they may strain, the ties of family love. Still, experience shows us how few are the natures that can stand this test. When the two brothers came to our Lord with their disputes, he said, "Beware of covetousness." This is the shoal whereon, under the fair and smiling skies of worldly prosperity, the barque of family love is often hopelessly wrecked.

George Eliot wrote, in order to be good we must have persons around us who exert a good influence over us. "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife." "Can two walk together unless they be agreed?" asks the Scripture. The answer should have been given, "Only by a life of entire self-abnegation on the part of one." As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth, "using language to disguise his thoughts." "As a house divided against itself must fall, so they to whom Heaven sends such sorrows must go softly all their years in the bitterness of their souls, mourning over the ruins of their hearthstones, where the cold ashes lie with no light falling upon them. When the last hour comes, as come it must to all, how com-

plete the peace that passeth all understanding, if such a one is enabled, as he wraps his mantle around him, and turns his face to the wall, to murmur softly with his latest breath, 'I have been placed in command; I have striven not to abuse my trust; I have kept in the path of justice and truth, even when I walked on my own heart in the way, my good name pierced by the arrows of calumny, and my spirit wounded unto death.' "

True friendship, true love, never dies until it has been murdered.

" You mourn for your dead; you go,
Clad in your robes of woe,
To the spot where they sleep;
And you weep
Such bitter tears, and there
You strew flowers, fresh and fair;
You place a white stone at the head,
Where, graven with sculptor's art,
We read your sorrow of heart,
And the dear name of your dead.

" But there are living dead; you know
Not the bitterest woe
Till you close the eager eyes
Of sweet young Hope, and mournful-wise
Cross the pallid hands of Love,
And sorrowing bend above
The ashes and dust
Of Honour and Truth and Trust;
For these are the living dead.

" Ah, those other dead! Who dare
Robes of mourning for dead Hopes wear?
Who bids a stone arise
To tell where dead Love lies?
When did ever a mourner say,
Help me bury these dead away?
These funeral trains men do not see;
They move silently

Down to the heart where the grave is made,
 Where the dead is laid.
 No flowers are strewn there;
 No moan is heard there;
 No ritual is said
 Over their bed;
 Hidden away from sight,
 The grave lies low.
 But the solemn silent night, —
 That doth know,
 And it seeth ever the white
 Face of our woe.

"You are happy who mourn for your dead
 By the side of graves kept green,
 By the tears you shed,
 Who can lean
 Lovingly where they sleep:
 Pray for those who in secret weep
 The living dead."

CARLOTTA PERRY.

The artistic temperament, the poetic organisation, should find a compensation for all slander, all misrepresentations, all treachery, — whether it come to him through anonymous letters or by the backbitings of the envious, from trust betrayed and friendship outraged, or family loyalty violated, — in learning, what Pope said is the most important lesson of life, the art of being happy within one's self; for if denied the protecting care of friendship and love, and those ministrations of sympathy which all noble hearts crave, he need not fly from one remedy to another for distraction, for his work lies mapped out before him, an ever-broadening life-task. Shut the house-door on men or women who possess "the gift of the pen," and they must needs go forth to work for others. In discharging the duties of humanity, and in conquering the difficulties in its path, the soul acquires that inexpressible tranquillity and satisfaction which teaches it to become contented within itself, seeking no

higher pleasure. Association with low and little minds is debasing. The child trained in all that is ennobling and elevating sinks to the level of the associates he chooses; and even "the character of a man is changed by the company he keeps or by the wife he marries." Thus one becomes reconciled to those events of life which force him into comparative solitude. "There are none who have reached middle life who cannot, in looking back, see how unhappy they would be, had Providence granted them all that they desired. Even under the very afflictions by which man conceives all the happiness of his life annihilated, God purposes something extraordinary in his favour. He who tries every expedient, who boldly opposes himself to every difficulty, who stands undaunted by every obstacle, who spares no exertion, and relies with confidence upon the assistance of God, extracts from affliction both its poison and its sting, and deprives misfortune of its victory."

The slanderer, the robber of a good name, can be left in the hands of Him who best knows the enormity of the sin committed. There will be hours in this life in which the still small voice of conscience must make itself heard; and in that other life, preparation for which is made in this our novitiate, there will be time for conscience to complete its work of reformation. The law of retribution reigns there as elsewhere in all the realms of the Most Just.

Let the slanderer bear in mind the lesson which this poem teaches:—

"I sat alone with my conscience
In a place where time had ceased;
And we talked of my former living
In the land where the years increased;
And I felt I should have to answer
The question it put to me,
And to face the answer and question
Throughout an eternity.

"The ghosts of forgotten actions
Came floating before my sight;
And things that I thought were dead things
Were alive with a terrible might;
And the vision of all my past life
Was an awful thing to face,
Alone with my conscience sitting
In that solemnly silent place.

"And I thought of a far-away warning
Of a sorrow that was to be mine,
In a land that then was the future,
But now was the present time,
And I thought of my former thinking
Of a judgment-day to be;
But sitting alone with my conscience
Seemed judgment enough for me.

"And I wondered if there were a future
To this land beyond the grave;
But no one gave me an answer,
And no one came to save.
Then I felt that the future was present,
And the present would never go by;
For it was but the thought of my past life
Grown into eternity.

"Then I woke from my timely dreaming,
And the vision passed away,
And I knew the far-away warning
Was a warning of yesterday;
And I pray that I may not forget it
In this land before the grave,
That I may not cry in the future,
And no one come to save.

"And so I have learned a lesson
Which I ought to have learned before,
And which, though I learned it dreaming,
I hope to forget no more.

"So I sit alone with my conscience
In the place where the years increase,
And I try to remember the future
In the land where the time will cease.
And I know of the future judgment,
How dreadful soe'er it be,
That to sit alone with my conscience
Will be judgment enough for me."

The victims of slander should be able to find solace in the thought that

"The sting of falsehood loses half its pain
If our own souls bear witness we are true."

But it is only self-reliant natures who can bear to be misunderstood and misrepresented, who can dispense with human sympathy and appreciation. Channing taught that the greatest man is he whose reliance on the fatherly care and sympathy of God is the most unwavering; but there are few who sufficiently understand the nature of the connecting link between the finite and the Infinite, to be able to feel this steadfast reliance. When Science has unfolded to our race, as she is now seeking to do, the mysteries which surround "the hidden things of God," the dawn of the promised "age of harmony" will have been ushered in, in which the knowledge of God shall cover the earth as the waters cover the beds of the seas.

The primal law of evolution and progress is slowly preparing the world for that period when "the brotherhood of humanity" will no longer be the meaningless phrase that it is now; for mankind will have found, to quote the words of David Sinclair, that "sympathy is the only certain source of true human happiness, — that is, that doing good to others, for the love of doing it, is the only way of obtaining happiness."

A DEBTOR'S PRAYER.

Dante called his lifetime "*the time of my debt.*"

I believe that the dawn is fast approaching when all scepticism will be wiped from the face of the whole earth, and that True Science will become the universal religion of the world. — JOHN WORRELL KEELY.

HAVE I not paid my debt, O God !
What have I left to give ?
Yet blest my life in rendering all
To help the nations live
In harmony, in peace, in love,
As nations all will be
When knowledge true shall cover earth
As waters cover sea.

Nailed to the cross are all my hopes,
Thou hast not spared me aught :
But, raised thereby above the world,
Its treasures count as naught ;
Empty its titles and its show,
Its honors and its fame :
Better the love of God to know
Than riches, rank, or name.

Two avenues there are, 't is said,
From paltry passions vile,
From all calamities of earth,
From artifice and wile.
Science and Art their votaries lead
From quicksands and from shoal ;
Their guiding torches held aloft
Will light us to our goal.

When ended this, my "time of debt,"
 'Tis only Thou canst know;
But when the longed-for hour arrives,
 I stay not here below.
Till then give me the torch of Art
 To light my pathway drear;
Let Science lift my thoughts to Thee,
 My lonely hours to cheer.

But when my lifelong debt is paid,
 My soul from body free,
No bondage can enslave me more,
 For I shall go to Thee.
Haste, haste, the hour when quittance comes,
 And takes me to my home.
Here have I lived an exile's life,
 An exile forced to roam.

The face of love was turned from me
 When most I felt its need, —
Among the thorns my feet were set,
 To plough and sow the seed.
Ashes and tears to me were given;
 I sat not by the way
With folded hands to make lament,
 But laboured day by day.

Thou hast not dealt one useless blow
 What time I worked in field;
Each tear of blood, each hour of toil,
 Increases harvest yield:
And now the furrows all are ploughed,
 If I have paid my debt,
By waters still, in paths of peace,
 Thou wilt my footsteps set.

Æons may pass before my hopes
 For earth are well fulfilled;
But let "*the dawn*" approach, I pray,
 Before my lips are stilled,

And let true knowledge cover earth
 As waters cover sea, —
 Knowledge of truth, knowledge of love,
 Knowledge, dear God, of Thee !

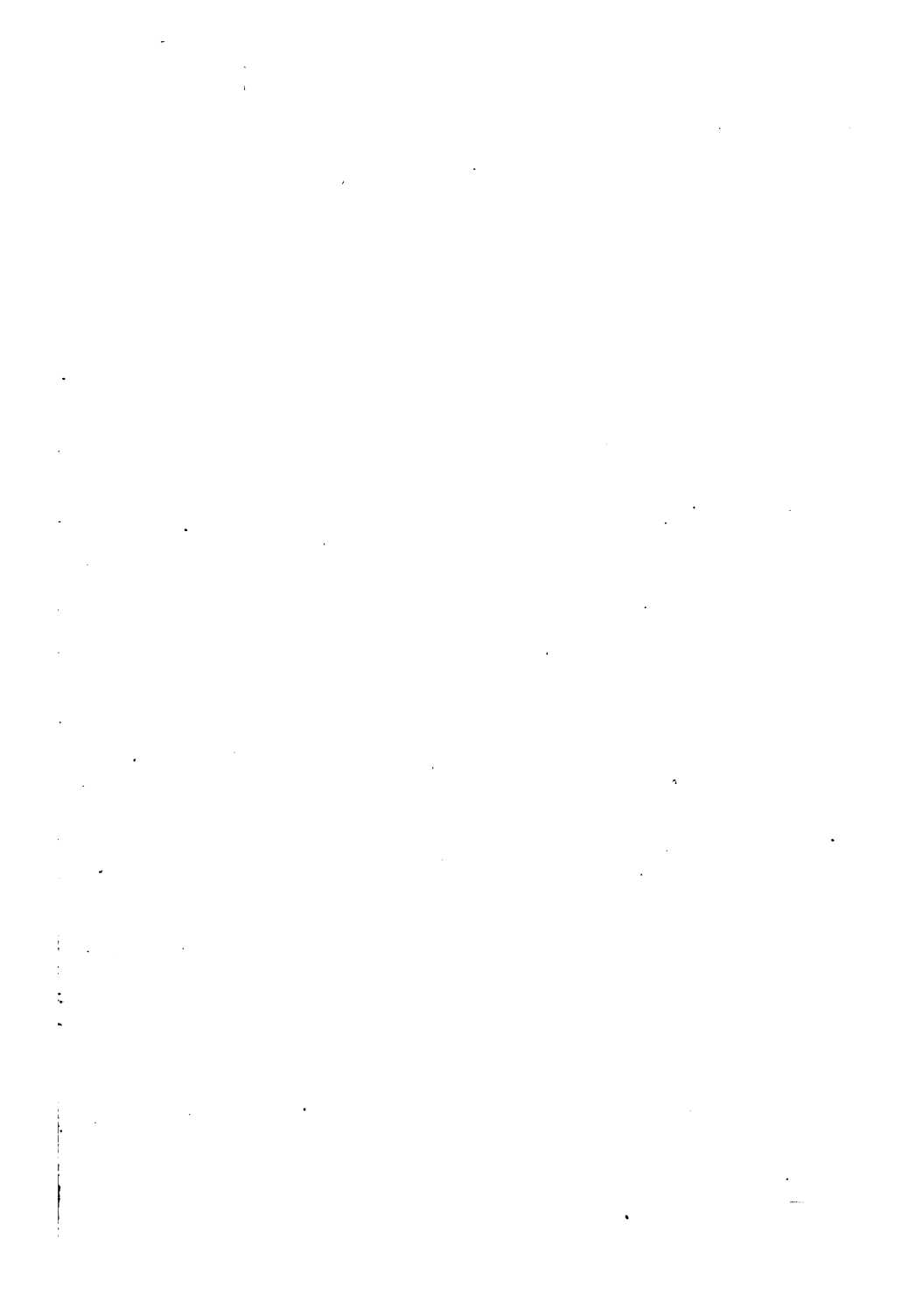
I wait the music of the spheres,
 The rhythmic pulse of earth,
 Which, when Death's angelus doth ring,
 Announce immortal birth :
 In that blest home beyond the veil
 No discord rends the air ;
 The law of harmony prevails,
 And love reigns everywhere.

CLARA JESSUP MOORE.

THE END.







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Made in Italy



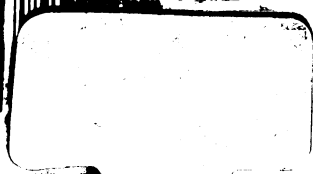
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